Tafsir Al-Maturidi

Ta'wilat Ahl al-Sunna

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Imam Abu Mansur al-Maturidi

Translated and Summarized by:

Dr. Yusof Mutahar

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Most Gracious, the Most Merciful

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

O Allah, bestow Your favour upon Muhammad ﷺ and upon the family of Muhammad, as You bestowed Your favour upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

O Allah, bestow Your blessing upon Muhammad ﷺ and upon the family of Muhammad, as You bestowed Your blessing upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

This translation is humbly dedicated to our noble teachers, Imam al-Azam Abu Ḥanifah and Shaykh al-Islam Abu Manṣur al-Maturidi. Their luminous teachings lit the path to the Quran and the Sunnah, and their legacy continues to guide hearts toward the truth of our beloved Prophet Muḥammad ﷺ.

This translation of the Holy Quran Tafsir was the result of countless hours and many sleepless nights, undertaken solely with the hope that it may serve as a benefit to the Ummah. I humbly ask that you remember me in your prayers.

Yusof Mutahar

Surah al-Mujādilah – Verse 1

Arabic:

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَـٰدِلُكَ فِي زَوْجِهَا وَتَشْتَكِيٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ

Tafsir

"Allah has indeed heard the statement of the woman who disputed with you concerning her husband and complained to Allah. And Allah hears your mutual conversation. Surely, Allah is All-Hearing, All-Seeing."

Maturidi Explains

This verse was revealed concerning **Khawlah bint Thaʿlabah**, the wife of **Aws ibn al-Ṣāmit**, a companion of the Prophet ﷺ. Aws had uttered the pre-Islamic expression of ẓihār, declaring to her: *"You are to me as the back of my mother."* In the era of ignorance, this statement rendered a woman neither fully divorced nor fully married—leaving her in social and emotional limbo. Khawlah, distressed by this injustice, came to the Prophet ﷺ seeking judgment and relief.

While she was presenting her case, the Prophet ﷺ listened in concern, uncertain of the legal status of such a statement. During this private discussion, revelation descended affirming that **Allah had indeed heard her words and complaint**—a divine intervention that abolished this unjust custom.

Maturidi notes that the verse begins emphatically with qad samiʿa Allāhu ("Allah has indeed heard") to demonstrate the **immediacy and certainty of Allah's knowledge**. Even the quiet words of a woman pleading for justice in a small room were heard by the Creator of the

heavens and the earth. Nothing escapes His awareness—neither sound nor silence, neither word nor whisper.

The expression **"Allah hears your dialogue"** (*yasmaʿu taḥāwurakumā*) reveals that His hearing extends to all reciprocal speech—discussion, debate, and plea alike. It also establishes that **hearing (samʿ)** and **seeing (baṣar)** are **eternal attributes of Allah**, not created faculties nor physical senses. Allah hears without ears and sees without eyes, for His attributes are not bound by the limitations of created beings.

Thus, the verse simultaneously affirms divine transcendence (**tanzīh**) and divine immediacy. Allah is above all likeness to creation, yet intimately aware of every human condition.

Maturidi's Insights

Maturidi draws several profound lessons from this verse.

- **Divine Justice and Compassion:** Allah's immediate response to a single woman's plea proves that no injustice, however private, escapes His sight. The Qur'an here champions the rights of the weak and redefines social norms through revelation. The establishment of expiation (kaffārah) for ẓihār in the subsequent verses shows divine mercy shaping law.
- **Theological Clarity:** Maturidi stresses that affirming Allah's "hearing" and "seeing" does not imply anthropomorphism. These are real, eternal attributes of knowledge and awareness, unlike the sensory perceptions of creation. To deny them, as some sects did, would strip Allah of His perfection; to imagine them physically, as others did, would liken Him to His creation.
- **Language and Meaning:** The word **tujādiluka** ("she disputes with you") comes from *jadal*, meaning to reason firmly and persistently. It reflects Khawlah's intelligent, respectful argument before the

Prophet ﷺ, demonstrating that Islam values reasoned speech even in complaint.

- **Faith in Action:** The phrase **"she complains to Allah"** shows her immediate recourse to divine justice. When human solutions seem uncertain, true faith is to turn one's case to Allah, trusting His wisdom and decree.
- **Moral Parallel:** Maturidi points out that the revelation's tone teaches humility: just as Allah heard Khawlah's words, He hears every believer's voice, even the most hidden sigh of the heart. The verse is a reminder that prayer and complaint to Allah are never lost.
- **Refutation of the Muʿtazila:** The Muʿtazilites claimed that Allah's attributes—such as hearing and seeing—were not eternal but identical to His essence, denying their real distinction. Maturidi refutes this by citing such verses as explicit affirmations of Allah's eternal awareness of particulars. Allah hears what is spoken between two individuals and knows what lies hidden in their hearts.
- **Cross-References:**
    - *al-Muʾmin 40:19* — "Allah knows the treachery of the eyes and what the hearts conceal."
    - *al-Baqarah 2:187* — Abolishing pre-Islamic customs that harmed women.
    - *al-Mujādilah 58:2–4* — Legal rulings on expiation for ẓihār, demonstrating divine mercy after divine justice.

In summary, Maturidi shows that this verse stands as a testimony to **Allah's complete awareness**, **His mercy towards the oppressed**, and

His transcendence above all imperfection. The One who hears the quiet voice of Khawlah hears every whisper of distress, every plea for justice, and every word uttered by His servants.

Surah al-Mujādilah – Verse 2

Arabic:

ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ

Tafsir

"Those among you who pronounce ẓihār against their wives — they are not their mothers. Their mothers are none but those who gave birth to them. Indeed, they speak an objectionable and false word. But truly, Allah is Pardoning and Forgiving."

Maturidi Explains

Maturidi clarifies that this verse was revealed to **abolish the pre-Islamic custom of ẓihār**, a form of pronouncement by which a husband declared his wife to be "like his mother." In Arab society before Islam, this statement rendered a wife forbidden, as though she became his mother-in-law. Yet the man could neither resume the marital relationship nor release her freely — a cruel limbo between marriage and divorce.

Here, Allah explicitly refutes that such a declaration has any real effect. **"They are not their mothers"** is a legal and theological correction — only the women who gave birth to a person are mothers in truth. Any attempt to alter divine definitions through human words is void and sinful.

Maturidi highlights the precision of the phrase ***"in ummahātuhum illā allā'ī waladnahum"*** — "their mothers are none except those who gave birth to them." This clarifies that motherhood is determined by creation and birth, not by social claim or speech. By anchoring this ruling in biological truth, revelation exposes the futility of arbitrary human laws.

The verse calls ẓihār ***"munkaran mina 'l-qawli wa-zūran"*** — "an objectionable and false word." Maturidi explains that *munkar* means a statement rejected by sound reason and divine law, and *zūr* means falsehood or fabrication. Thus, ẓihār combines both: it is irrational in logic and sinful in law.

He further notes that the Qur'an's choice to call it "speech" (*qawl*) is deliberate: the harm stems from the tongue, yet its effect is serious enough to require atonement. This demonstrates that words alone can carry legal and moral weight in Islam — speech, if unjust, can equal action in sin.

Finally, the verse concludes with ***"wa-inna Allāha la-ʿafūwun ghafūr"*** — "and indeed Allah is Pardoning and Forgiving." Maturidi remarks that this closing softens the legal ruling with mercy. It reminds believers that Allah opens the door of repentance, even after uttering a grievous wrong, provided that one repents sincerely and follows the expiation (kaffārah) prescribed in later verses (58:3–4).

Maturidi's Insights

- **Divine Correction of Custom:** Maturidi underscores that revelation directly challenges inherited social injustice. The Arabs' pre-Islamic customs had no divine authority; they were products of ignorance (*jāhiliyyah*). By overturning them, the Qur'an asserts that **human words cannot redefine divine realities** — neither speech nor culture can alter what Allah has decreed.

- **Moral and Theological Meaning:** Ẓihār is described as *munkar* and *zūr* because it violates both reason and revelation. Reason rejects equating a wife with a mother; revelation condemns it as sinful falsehood. Together they mark the statement as both **absurd and immoral**.
- **Speech as a Moral Act:** Maturidi often emphasises that the tongue is not neutral. Words can create injustice, as they reflect intention and carry real consequences. This verse teaches that **moral responsibility extends to speech**, and that purification of the tongue is a key part of faith.
- **The Nature of Divine Forgiveness:** The closing attributes — *ʿAfūw* (Pardoning) and *Ghafūr* (Forgiving) — together convey that Allah erases the sin itself (*ʿafw*) and covers the shame of the sinner (*maghfirah*). The combination assures believers that even a grievous wrong like ẓihār can be cleansed through repentance and compensation.
- **Rejection of Anthropomorphism:** Some groups in later theology misinterpreted phrases like "as the back of my mother" as proof that physical similarity affects law. Maturidi rejects such literalism: this form of expression was a metaphor for prohibition, not physical comparison. Islam abolishes this misuse of metaphor, restoring both legal truth and divine transcendence.
- **Cross-Reference:**
    - *Surah al-Mujādilah 58:3–4* — specifies the expiation for ẓihār (freeing a slave, fasting two months, or feeding sixty poor people).
    - *al-Aḥzāb 33:4* — "Allah has not made your adopted sons your [real] sons; that is merely your saying by your mouths."

Both passages reflect the same principle: **speech does not alter divine reality**.

- **Spiritual Lesson:** Maturidi concludes that this verse transforms a sinful utterance into a means of purification. Through repentance and atonement, the believer moves from wrongdoing to forgiveness — demonstrating Allah's justice tempered by mercy.

Surah al-Mujādilah – Verse 3

Arabic:

وَٱلَّذِينَ يُظَـٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُواْ فَتَحْرِيرُ رَقَبَةٍۚ مِّن قَبْلِ أَن يَتَمَآسَّاۚ ذَٰلِكُمْ تُوعَظُونَ بِهِۦۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Tafsir

"Those who pronounce ẓihār upon their wives and then retract what they have said — they must free a slave before the two touch one another. This is what you are admonished thereby, and Allah is fully aware of what you do."

Maturidi Explains

Maturidi clarifies that this verse legislates the **expiation (kaffārah)** for those who utter ẓihār and then wish to return to marital relations. It marks the shift from rebuke to redemption — from condemnation of the sin to the path of reconciliation.

The phrase **"ثُمَّ يَعُودُونَ لِمَا قَالُواْ"** ("then they return to what they said") means that after declaring ẓihār, they **desire to resume marital life** with their wives. Maturidi notes that *"yaʿūdūna"* here does not mean repeating the sinful statement, but returning from it — seeking to undo

its effect. Thus, the verse governs the case of a man who regrets his statement and wishes to restore lawful relations.

Before intimacy can resume, the offender must **free a believing slave** (*taḥrīr raqabah*). Maturidi remarks that this ruling aligns with Islam's gradual abolition of slavery, making expiation a means of social reform as well as spiritual purification. Every sinful word is redeemed by an act of justice and compassion.

The command **"مِّن قَبْلِ أَن يَتَمَآسَّا"** ("before they touch one another") establishes a condition — expiation must be completed prior to physical contact. This prevents the offender from benefiting from forgiveness before fulfilling the moral duty. It also highlights that **repentance in Islam is not merely verbal**, but must be accompanied by **rectification through action**.

Maturidi explains the phrase **"ذَٰلِكُمْ تُوعَظُونَ بِهِۦ"** ("you are admonished thereby") as a reminder that such rulings are not arbitrary but serve moral and social purposes — to protect family harmony, prevent rash speech, and uphold the sanctity of marriage.

Finally, Allah closes with **"وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ"** ("and Allah is fully aware of what you do"). Maturidi notes that *al-Khabīr* signifies knowledge of both the outward and inward — the act and the intention. Thus, sincerity in repentance is as essential as the physical act of expiation.

Maturidi's Insights

- **Law Rooted in Mercy:** Maturidi emphasises that divine law combines justice and mercy. The offender must atone materially for the harm caused by his words, yet the opportunity for forgiveness remains open. The sequence — first rebuke, then guidance, then expiation — reflects Allah's mercy in reforming human behaviour through stages, not immediate condemnation.

- **Moral Responsibility of Speech:** This verse demonstrates that **reckless words carry real consequences**. What was once a careless cultural expression now demands moral accountability. Maturidi stresses that the believer must guard his tongue, for a moment's arrogance can lead to grave sin.
- **Gradual Social Reform:** By making freedom of a slave the first form of expiation, Islam transformed a pre-Islamic wrong into an act that **liberates rather than oppresses**. Maturidi observes that this shows divine wisdom — converting private sin into public benefit. When a person redeems himself, society is uplifted.
- **Hierarchy of Expiation:** Later verses (58:4) outline alternative forms of expiation if one cannot free a slave: fasting two consecutive months, or feeding sixty poor people. Maturidi reads this order as a progression from **sacrifice of wealth to sacrifice of self**, ensuring that repentance always entails tangible cost.
- **Theological Reflection:**
    - Allah's knowledge (*al-Khabīr*) assures that **the sincerity of repentance** cannot be faked. One may outwardly free a slave, yet if the heart remains defiant, the act is hollow.
    - The verse affirms **Allah's perfect knowledge of human acts and intentions**, refuting sects that claimed divine knowledge covers only universals and not particulars.
- **Cross-References:**
    - *Surah al-Māʾidah 5:89* — expiation for broken oaths: a similar pattern of feeding, freeing, or fasting.
    - *al-Mujādilah 58:4* — continuation of the ẓihār expiation in greater detail.

- *al-Ḥujurāt 49:11–12* — warning against harmful speech and insults, supporting the moral principle behind this ruling.

- **Spiritual Lesson:**
  Maturidi concludes that the purpose of this legislation is not punishment but **purification**. The offender, by freeing another human being, symbolically frees himself from the bondage of sin. Each act of restitution draws the servant nearer to Allah, teaching that **every moral failure can become a doorway to grace when followed by sincere repentance and correction**.

Surah al-Mujādilah – Verse 4

Arabic:

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۗ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ

Tafsir

"And whoever cannot find [a slave to free] must fast for two consecutive months before the two touch one another; and whoever is unable [to fast] must feed sixty poor people. This is so that you may believe in Allah and His Messenger. And these are the limits of Allah. And for the disbelievers is a painful punishment."

Maturidi Explains

Maturidi explains that this verse completes the legislation for **expiation (kaffārah)** of ẓihār, offering a sequence of alternatives based on one's capacity — **freeing a slave**, **fasting two consecutive months**, or **feeding sixty poor people**. The order is divinely structured, moving from the

highest act of restitution to the most accessible, ensuring that every offender has a path to redemption.

The phrase **"فَمَن لَّمْ يَجِدْ"** ("and whoever cannot find") refers to those who lack a slave to free or the financial means to do so. Such a person must fast **two consecutive months** (*ṣiyām shahrayn mutatābiʿayn*) before resuming marital relations. Maturidi stresses the importance of the word *mutatābiʿayn* (consecutive): the fasts must be continuous without interruption, demonstrating sincere endurance and commitment to repentance.

If one is physically incapable of fasting — due to illness, old age, or weakness — the final alternative applies: **feeding sixty poor people**. Maturidi notes that this provision reflects divine mercy and inclusivity — every believer, regardless of wealth or health, can fulfil the command through some form of giving.

The verse then states **"ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ"** ("This is so that you may believe in Allah and His Messenger"). Maturidi interprets this not merely as a statement of faith but as a **call to demonstrate faith through obedience**. True belief is shown by submitting to divine command even when it requires personal sacrifice. Thus, the act of expiation becomes a visible expression of faith and repentance combined.

The closing statement, **"وَتِلْكَ حُدُودُ ٱللَّهِ"** ("these are the limits of Allah"), marks this ruling as a divinely defined boundary that must not be transgressed or neglected. Maturidi observes that the word *ḥudūd* (limits) signifies both **restriction and protection** — boundaries set for moral discipline and social stability. To respect them is to uphold divine order; to cross them is to invite corruption.

Finally, **"Wa lil-kāfirīna 'adhābun alīm"** warns that persistent rejection of divine guidance leads to painful punishment. Maturidi explains that this clause is not directed to those who commit ẓihār and repent, but to

those who reject the law altogether — the deniers of revelation who refuse Allah's moral boundaries.

Maturidi's Insights

- **Hierarchy of Expiation:** Maturidi emphasises the deliberate divine order:
    1. **Freeing a slave** — an act of liberation, symbolic of freeing oneself from sin.
    2. **Fasting two months** — an act of self-discipline and purification.
    3. **Feeding the poor** — an act of charity and communal benefit. Each stage reflects both repentance and compassion, showing that divine law heals the sinner while uplifting society.
- **Moral Depth of Worship:** Fasting is not simply physical abstention but a process of spiritual renewal. Maturidi explains that enduring hunger and hardship for two months trains the soul in humility and self-restraint, qualities opposite to the arrogance that caused the sin of ẓihār in the first place.
- **Faith Expressed Through Obedience:** The phrase "that you may believe in Allah and His Messenger" shows that belief is not mere affirmation but compliance. To accept the Prophet's ﷺ legal judgment is to affirm the truth of his mission. Maturidi uses this verse to refute those who separate faith from obedience — true īmān manifests in submission to divine law.
- **Divine Limits as Mercy:** When Allah calls these rulings "His limits," it is not to restrict human freedom but to **protect moral order**. The pre-Islamic system left women wronged and families

fractured; revelation restored equity and closure. By obeying these limits, society aligns with divine wisdom.

- **Social and Spiritual Justice:** The verse transforms a private sin into communal benefit. The offender's repentance becomes a means to **feed the hungry, free the oppressed, or cultivate patience**. For Maturidi, this demonstrates that Islam's moral system intertwines individual piety with social welfare — sin corrected through service.
- **Theological Reflections:**
    - Allah's knowledge and justice ensure that every act of repentance is measured and accepted according to sincerity.
    - The combination of mercy and law in this verse refutes extremes: neither unrestrained leniency (ignoring sin) nor harsh rigidity (denying repentance) represents divine balance.
    - Maturidi often contrasts this balance with the Muʿtazilite view, which reduced divine mercy to rational necessity. Here, Allah's mercy is **revealed will**, not constrained by human logic.
- **Cross-References:**
    - *Surah al-Nisāʾ 4:92* — expiation for accidental killing includes freeing a slave or feeding the poor, paralleling this verse's ethical structure.
    - *Surah al-Māʾidah 5:89* — expiation for broken oaths, reinforcing that divine forgiveness requires tangible restitution.

- *Surah al-Baqarah 2:229* — "These are the limits of Allah; so do not transgress them." — a universal command to preserve divine order.

- **Spiritual Lesson:**
  Maturidi concludes that through this verse, Allah transforms a sin of arrogance into a path of redemption marked by humility and compassion. The one who once harmed another with words must now serve others with deed — freeing, fasting, or feeding. This balance of justice and mercy epitomises the **wisdom of divine legislation** and the **grace of repentance in Islam**.

Surah al-Mujādilah – Verse 5

Arabic:

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُواْ كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَآ ءَايَـٰتٍۭ بَيِّنَـٰتٍ ۚ وَلِلْكَـٰفِرِينَ عَذَابٌ مُّهِينٌ

Tafsir

"Indeed, those who oppose Allah and His Messenger will be disgraced, just as those before them were disgraced. And We have certainly sent down clear verses. And for the disbelievers is a humiliating punishment."

Maturidi Explains

Maturidi explains that this verse marks a shift from **legal correction** (concerning ẓihār) to **theological warning**. Having outlined Allah's mercy and law, the Qur'an now warns against rebellion against that law.

The phrase **"يُحَادُّونَ ٱللَّهَ وَرَسُولَهُ"** (yuḥāddūna Allāha wa-rasūlahu) literally means "to oppose Allah and His Messenger" — derived from *ḥadd*, meaning "boundary." Maturidi explains that this term signifies **standing on the opposite side of Allah's boundaries**, resisting divine law, or setting oneself as an adversary to revelation. It denotes open enmity or deliberate defiance of Allah's commands after knowing them.

The consequence, **"كُبِتُوا۟"** (kubitū), means "they are humiliated, subdued, and disgraced." Maturidi notes that this verb implies both **external defeat** and **internal disgrace** — they are shamed in this world and dishonoured in the Hereafter. The same word was used in previous scriptures to describe those whom Allah turned away because of arrogance and rebellion.

By saying **"كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ"** ("as those before them were disgraced"), the Qur'an draws a historical parallel. Maturidi points to earlier nations — Pharaoh, the people of ʿĀd, Thamūd, and the Jews of Banū Isrāʾīl who rejected prophets — all of whom opposed divine authority and were ultimately crushed. The repetition of such examples affirms the **continuity of divine justice** throughout history.

Allah then says, **"وَقَدْ أَنزَلْنَآ ءَايَاتٍۭ بَيِّنَاتٍ"** ("And We have certainly sent down clear verses"). Maturidi explains that this phrase serves as both **evidence and indictment**. The revelation is clear and unmistakable — its meanings, proofs, and commands are self-evident. Thus, opposition cannot be excused by ignorance; it stems from obstinacy, not misunderstanding.

Finally, **"وَلِلْكَـٰفِرِينَ عَذَابٌ مُّهِينٌ"** ("and for the disbelievers is a humiliating punishment") mirrors the earlier word *kubitū*, showing that divine punishment fits the crime: those who sought to dishonour Allah's truth will themselves be dishonoured. Maturidi observes that this humiliation (*ihānah*) is not limited to the Hereafter; disbelief brings inner degradation

even in this world — moral decay, loss of dignity, and spiritual blindness.

Maturidi's Insights

- **Meaning of Opposition:** Maturidi stresses that to "oppose Allah and His Messenger" is not limited to physical warfare. It includes **contradicting divine law, resisting truth knowingly, or rejecting revelation after understanding it**. This form of enmity is more severe than mere ignorance, for it is deliberate defiance.
- **Divine Justice Across Time:** The comparison with earlier nations reveals that **Allah's law operates by pattern**. Those who rebel against revelation always face disgrace. History itself becomes a proof of divine justice. Maturidi often reminds that reflection on past punishments reinforces faith and prevents arrogance.
- **Clear Proofs as a Mercy:** The statement "We have sent down clear verses" demonstrates Allah's compassion — He does not punish without clarification. The *āyāt bayyināt* are signs so evident that rejection cannot be rationalised. Maturidi links this to the Qur'anic theme that punishment only follows after unmistakable proof, ensuring that divine justice is perfect and never arbitrary.
- **Moral and Spiritual Consequence:** The humiliation (*kubitū*) that befalls those who oppose Allah begins inwardly — through the hardening of the heart and loss of moral sight — before manifesting outwardly in worldly defeat. In contrast, submission to Allah grants dignity and honour, even in material poverty.
- **Theological Point:**
  Maturidi uses this verse to **refute the deterministic notion** that disbelief is uncaused fate. The humiliation described here results from **wilful opposition**, not divine injustice. Allah's sending of

"clear verses" proves that guidance was offered; disgrace follows only after deliberate rejection. This preserves divine justice (*ʿadl*) while affirming human responsibility (*taklīf*).

- **Cross-References:**
  - *Surah al-Mujādilah 58:20–21* — further warnings against those who oppose Allah and His Messenger, describing their ultimate defeat.
  - *al-Taubah 9:63* — "Do they not know that whoever opposes Allah and His Messenger, his abode will be the Fire of Hell?"
  - *Āl ʿImrān 3:112* — "Humiliation is cast upon them wherever they are found, except by a rope from Allah and a rope from men."
- **Spiritual Lesson:**
  Maturidi concludes that this verse affirms both **the majesty of divine law** and **the inevitability of its triumph**. Every form of rebellion, from denying revelation to undermining truth, ends in humiliation. Conversely, those who submit to Allah's guidance are honoured, for **true dignity lies in obedience**.

Surah al-Mujādilah – Verse 6

Arabic:

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوٓاْ ۚ أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

Tafsir

"On the Day when Allah will resurrect them all and will inform them of what they did. Allah has enumerated it, while they forgot it. And Allah is Witness over all things."

Maturidi Explains

Maturidi explains that this verse describes the **Day of Resurrection** as the ultimate moment of truth, when every deed — visible and hidden — will be brought to light. The preceding verse spoke of disgrace in this world; here, the humiliation of the deniers extends into the Hereafter, when nothing remains concealed.

The phrase **"يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا"** ("Allah will resurrect them all") underscores the universality of divine judgment. Maturidi notes that *baʿth* means both "to bring back to life" and "to send forth for reckoning." It signifies Allah's power to reassemble all beings, no matter how scattered their remains may be — a clear refutation of those who denied resurrection or questioned divine ability to recreate after death.

Allah then says: **"فَيُنَبِّئُهُم بِمَا عَمِلُوٓاْ"** ("He will inform them of what they did"). Maturidi explains that this is not mere narration but **public exposure and reckoning** — every person will be shown the record of their deeds and the consequences that follow. He draws attention to the verb *yunabbiʾuhum* ("He will inform them"), which conveys detailed disclosure, not general reminder. Every action, word, and intention will be displayed before its doer with perfect precision.

The clause **"أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ"** ("Allah has enumerated it, while they forgot it") is, for Maturidi, one of the most profound demonstrations of divine knowledge. Allah's enumeration (*iḥṣāʾ*) means that every act, however small, has been **recorded, counted, and preserved**. Humans, however, forget — either through negligence, denial, or deliberate disregard. On

that Day, what was forgotten by the servant will be made present by the Creator.

He further notes that the pairing of *Allah's remembrance* with *human forgetfulness* reveals both **divine justice and mercy**: justice, because none will be punished for what they did not do; mercy, because Allah reminds only to establish truth, not to expose without purpose.

Finally, the verse concludes: **"وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ"** ("and Allah is Witness over all things"). Maturidi explains that *shahīd* signifies both *observer* and *testifier*. Allah's witness encompasses every moment of existence — not only outward deeds but inward motives. This is a decisive refutation of those who claimed that Allah knows generalities but not particulars. To be *shahīd* "over all things" means that nothing escapes His presence or His knowledge, at any time or in any form.

Maturidi's Insights

- **Divine Accountability:** Maturidi highlights that the purpose of resurrection is to manifest justice. The verse assures believers that **nothing done in the world will vanish without record** — whether oppression, charity, disbelief, or faith. Every act returns to its doer in perfect proportion.
- **Contrast Between Divine Perfection and Human Weakness:** "Allah has enumerated it, while they forgot it" illustrates human limitation. Memory fades, conscience dulls, and people imagine their sins lost to time — but Allah's knowledge is continuous and unerring. Forgetting one's own misdeeds does not erase them; only sincere repentance does.
- **Moral and Spiritual Reflection:** Maturidi draws a moral analogy: the one who ignores his past wrongs is like a debtor who throws away his ledger; the account still stands and will be presented in

full. The wise believer reviews his deeds in this world before they are reviewed in the next.

- **Theological Significance:**
    - The verse affirms the **completeness of divine knowledge**, extending to every act and thought.
    - It refutes the **Muʿtazilite claim** that Allah's knowledge is limited to universal laws rather than individual deeds. The detailed enumeration of every action (*aḥṣāhu Allāh*) negates such restrictions.
    - It also confirms that divine witness (*shahādah*) implies **constant presence**, not mere observation from afar.
- **Cross-References:**
    - *al-Kahf 18:49* — "They will find whatever they did present before them, and your Lord does not wrong anyone."
    - *Yā Sīn 36:65* — "Their tongues, hands, and feet will testify against them regarding what they used to do."
    - *al-Zalzalah 99:7–8* — "Whoever does an atom's weight of good or evil will see it."
- **Spiritual Lesson:**
  Maturidi concludes that this verse is both a warning and a comfort. It warns those who live heedlessly that **forgetfulness does not erase accountability**, yet comforts the believer that **no act of faith, however small, will go unnoticed**. The servant's duty is therefore vigilance — to remember Allah before the Day when Allah will remind him of himself.

Surah al-Mujādilah – Verse 7

Arabic:

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

Tafsir

"Do you not see that Allah knows whatever is in the heavens and whatever is on the earth? There is no private conversation among three but that He is the fourth of them, nor among five but that He is the sixth of them, nor fewer nor more except that He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, Allah is Knowing of all things."

Maturidi Explains

Maturidi explains that this verse elaborates on the **absolute completeness of Allah's knowledge** and **His all-encompassing presence**, following the previous verse's theme of divine awareness and accountability.

The opening rhetorical question, **"أَلَمْ تَرَ"** ("Do you not see?"), is not a call to physical sight but to **intellectual realization**. It urges reflection upon the fact that Allah's knowledge is not confined to time, place, or number. What is in the heavens and the earth — from the greatest realities to the smallest secrets — lies equally within His awareness.

The phrase **"مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ"** ("There is no private counsel among three except that He is the fourth") uses the language of **proximity and number** metaphorically to express omniscience, not spatial presence. Maturidi makes this distinction emphatically: Allah's

"being with them" (*maʿahum*) does **not** imply physical location, as Allah exist without a place.

He explains that the word **"najwā"** refers to *secret consultation or whispered speech*. The verse thus shows that even the most concealed human conversation occurs under divine awareness. The use of different numbers — three, five, fewer, or more — symbolises **completeness and variation**: no group, small or large, escapes the sphere of divine knowledge.

The statement **"إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا"** ("except that He is with them wherever they are") confirms Allah's universal awareness — encompassing both physical events and inner thoughts, present everywhere by His knowledge and authority, not by body. Maturidi highlights that **Allah's "maʿiyyah" (being with)** refers to His sustaining and observing presence — He manages their affairs, hears their words, and knows their secrets.

Finally, **"ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ ٱلْقِيَٰمَةِ"** ("Then He will inform them of what they did on the Day of Resurrection") connects divine knowledge in this world with accountability in the next. Allah's presence in knowledge becomes manifest as judgment. His knowledge is not passive but purposeful — He knows, records, and recompenses.

The verse closes: **"إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ"** ("Indeed, Allah is Knowing of all things"). For Maturidi, this declaration functions as both theological conclusion and spiritual warning — nothing is hidden, no act is forgotten, and no thought escapes His comprehension.

Maturidi's Insights

- **Affirmation of Divine Knowledge:**
  Maturidi highlights that this verse is among the clearest affirmations of Allah's omniscience in the Qur'an. His knowledge

encompasses not only *visible phenomena* (the heavens and the earth) but also *the unseen and the unspoken* (najwā). This awareness is not learned, acquired, or sequential — it is eternal, essential, and all-encompassing.

- **Transcendence Beyond Space:**
  When the Qur'an says "He is with them," Maturidi insists this does not imply Allah's indwelling or proximity in space. Allah is not contained by direction or location. Rather, His *maʿiyyah* (togetherness) means that His **knowledge, power, and care** extend to every creature. This verse refutes both those who deny Allah's awareness of particulars (as did some philosophers) and those who claim physical location (as did anthropomorphists).

- **Moral Implication:**
  The verse trains the believer in **constant awareness (murāqabah)** of Allah. Since every conversation, even whispered speech, is known to Him, secrecy loses meaning in moral life. Maturidi comments that the consciousness of Allah's presence disciplines the tongue and purifies intention — one who remembers that Allah hears and witnesses him cannot persist in sin or deceit.

- **Theology of Accountability:**
  "Then He will inform them of what they did" links divine knowledge to divine justice. Nothing known by Allah remains without reckoning. This ensures that every human action has consequence, establishing both **moral responsibility** and **hope for justice**. The oppressed will find that their unseen suffering was witnessed; the oppressor will find that his hidden wrongs were recorded.

- **Refutation of Opposing Schools:**
  Maturidi uses this verse to counter several deviations:

- **Philosophers and Muʿtazila:** who limited Allah's knowledge to general principles — this verse shows that He knows even the most private speech.
- **Anthropomorphists (Mujassima):** who interpreted "He is with them" as physical location — Maturidi rebukes this as ignorance of divine transcendence (*tanzīh*). Allah's knowledge is without direction or distance.

- **Cross-References:**
  - *Qāf 50:16* — "We are closer to him than his jugular vein."
  - *al-Anʿām 6:59* — "Not a leaf falls but He knows it."
  - *al-Mujādilah 58:10* — follows with a warning against secret counsel used for sin, applying this truth practically.
- **Spiritual Lesson:**
  Maturidi concludes that the believer who internalizes this verse achieves **ihsān** — worshipping Allah as though one sees Him, knowing that He sees him. Awareness of divine knowledge becomes the foundation of sincerity, honesty, and restraint. Just as the hypocrite is deceived by secrecy, the believer finds peace in knowing that **Allah's company is constant through knowledge, not distance.**

Maturidi Extended Summary – Surah al-Mujādilah, Verse 7

Surah al-Mujādilah, Verse 7 — *"He is with them wherever they are"* — is one of the central verses in the Qur'an that Imām Abu Mansur al-Māturīdī uses to articulate the **Sunni doctrine of Allah's transcendence (tanzīh)** and to decisively refute **anthropomorphism (tajsīm)**. For al-Māturīdī, this verse does not describe physical nearness, spatial presence, or proximity in location; rather, it affirms **Allah's perfect**

knowledge, power, hearing, seeing, and governance, while simultaneously proving that **Allah exists without place, direction, boundary, or form**.

Al-Māturīdī begins by noting that the verse describes Allah as "the fourth" in a private counsel of three, and "the sixth" in a counsel of five, and "with them wherever they are." If such "withness" (*maʿiyyah*) were literal, Allah would be divided into parts, contained in multiple places, or spatially adjacent to bodies — all of which are **impossible** for the Creator. The grammar and context show that Allah's "withness" refers to **His complete knowledge of their secrets, their whispering, their motives, and their deeds**, not physical proximity. Al-Māturīdī emphasises the linguistic reality that *maʿa* in Arabic often indicates **support, oversight, care, and knowledge**, not physical companionship. Thus the verse affirms Allah's *ʿilm* and *qudrah*, not spatial contact.

From this verse, al-Māturīdī formulates a principle foundational to Sunni theology: **Allah existed eternally before creating place, and when He created place, He did not enter it.** The Creator of space cannot be bound by space. To say that Allah is "in a place" implies that He is located, sized, contained, or surrounded. This contradicts the verse *"Laysa ka-mithlihi shay'"* (There is nothing like Him), for only bodies occupy space. Place, direction, movement, and boundary are all characteristics of created, contingent things. If Allah were in a direction — above, below, in front, behind, right, or left — He would resemble creation, which is categorically impossible.

Al-Māturīdī further explains that if Allah were spatially "with" human gatherings, He would continuously **move** as they move, **transition** from place to place, or be **closer** to one group than another. Movement and transition imply change, and change implies contingency. But Allah is eternally perfect, unchanging, and independent. Likewise, if Allah were "everywhere" in a literal sense, this would imply indwelling (ḥulūl) in

bodies, objects, filth, and created spaces — a belief unanimously rejected by Ahl al-Sunnah.

Thus, the Māturīdī interpretation affirms two truths simultaneously:

1. **Allah is absolutely transcendent** — not contained by space, not confined by directions, not seated on the Throne in a bodily manner, and not physically near or far.
2. **Allah is with His creation by His knowledge, power, support, and authority** — He hears their whispers, knows their secrets, and oversees their actions.

This preserves the majesty of Allah while upholding the literal wording of the Qur'an **without likening Allah to creation**. Where the anthropomorphists interpreted verses of "withness," "hand," "face," or "descending" literally, al-Māturīdī asserts that such literalism leads directly to corporealism. The Qur'an speaks in human language to make meanings accessible, yet the meanings referring to Allah's essence are **figurative in the sense of transcendence** — affirming the wording, denying bodily implication.

Al-Māturīdī therefore teaches that Allah's "withness" (*maʿiyyah*) is non-spatial, His "rising over the Throne" (*istiwa'*) is an expression of sovereignty and dominion, His "hand" signifies power or generosity, and His "face" refers to His essence, not bodily features. These readings are not innovations, but protections of divine unity. The Qur'an itself negates bodily meanings through its absolute statements of transcendence: Allah is unlike anything, independent of everything, and not comparable to any created reality.

Finally, this verse highlights Allah's total awareness: *"He will inform them of what they did on the Day of Resurrection."* His "withness" in the world manifests as **perfect witness**, and His transcendence manifests as **perfect justice**. The believer, knowing Allah's constant non-spatial

nearness, cultivates vigilance (*murāqabah*) and sincerity, while rejecting every imagined likeness between the Creator and creation.

Thus, in al-Māturīdī's theology, **Allah is near without spatial closeness, far without distance, above without direction, and with His servants without physical proximity.** His existence transcends all created categories. Verse 7 of Surah al-Mujādilah therefore stands as a decisive refutation of anthropomorphism and a clear affirmation of the timeless Sunni belief:

Allah exists without a place, without direction, without form, and without resemblance to anything that exists.

Surah al-Mujādilah – Verse 8

Arabic:

أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُواْ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُواْ عَنْهُ وَيَتَنَـٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ
ٱلرَّسُولِ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ
جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ ٱلْمَصِيرُ

Tafsir

"Have you not seen those who were forbidden from secret counsel, yet they return to what they were forbidden and hold secret meetings for sin, aggression, and disobedience to the Messenger? And when they come to you, they greet you with words that Allah has not greeted you with, and they say within themselves: 'Why does Allah not punish us for what we say?' Sufficient for them is Hell, which they will enter to burn therein — and wretched is that destination."

Maturidi Explains

Maturidi explains that this verse refers primarily to the **hypocrites and some of the Jews of Medina**, who held secret meetings to mock the Prophet ﷺ and plot against the believers. Though they had been warned not to engage in conspiratorial speech (*najwā*), they returned to it — using their gatherings for **sin, hostility, and defiance**.

The phrase **"نُهُوا۟ عَنِ ٱلنَّجْوَىٰ"** ("they were forbidden from secret counsel") refers to Allah's earlier command prohibiting private conversations intended for harm or deceit (see verse 10). Instead of heeding the warning, they persisted in whispering about evil (*bi'l-ithm*), aggression (*ʿudwān*), and **disobedience to the Messenger** (*maʿṣiyat al-rasūl*). Maturidi comments that this triad — sin, aggression, and disobedience — symbolises every category of wrongdoing: moral, social, and religious.

The verse continues: **"وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ"** ("When they come to you, they greet you with what Allah has not greeted you with"). Maturidi explains that some among them used distorted forms of greeting — saying, for example, *as-sāmu ʿalayka* ("death be upon you") instead of *as-salāmu ʿalayka* ("peace be upon you") — pretending politeness while concealing malice.

Allah then exposes their inner arrogance: **" وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ"** ("And they say within themselves: 'Why does Allah not punish us for what we say?'"). Maturidi notes that this rhetorical challenge reveals their disbelief; they interpret Allah's patience as proof that their mockery goes unnoticed, while in truth, He defers their punishment as a test.

The verse concludes with **"حَسْبُهُمْ جَهَنَّمُ"** ("Hell is sufficient for them"). Maturidi explains that *ḥasbuhum* means "enough to requite them fully." Their own words and arrogance seal their fate; they will face humiliation and retribution in the Fire. The phrase **"فَبِئْسَ ٱلْمَصِيرُ"** ("and wretched is the destination") underscores the completeness of their loss — not only destruction, but disgrace.

Maturidi's Insights

- **Moral Degeneration Through Rebellion:**
  Maturidi emphasises that defiance of divine command leads to spiritual decay. Those who reject earlier warnings become more entrenched in sin. The phrase "then they return to what they were forbidden" signifies persistence in hypocrisy — knowing the truth, yet deliberately opposing it. This type of sin is greater than ignorance, for it combines **knowledge with arrogance**.

- **The Nature of Evil Counsel:**
  The Qur'an condemns not private conversation itself but **using secrecy for evil intent**. Maturidi explains that *najwā* is a neutral act — its morality depends on purpose. When used for sincerity, charity, or counsel, it is virtuous; when used for plotting, it is corruption. The hypocrites turned a social custom into a tool of division, thus their gatherings became gatherings of sin.

- **Disobedience to the Messenger:**
  Maturidi notes that *maʿṣiyat al-rasūl* (disobedience to the Messenger) includes rejecting his commands, mocking his person, or undermining his authority. To oppose the Prophet ﷺ is to oppose Allah, for the Messenger speaks only through revelation. Thus, even a verbal insult carries spiritual consequence.

- **Divine Patience Misunderstood:**
  Their inner question — "Why does Allah not punish us for what we say?" — reflects the blindness of arrogance. Maturidi explains that **Allah's delay in punishment** is a sign of mercy and wisdom, not approval. The hypocrites mistake forbearance for neglect, but in truth, their deeds are being recorded for an inescapable reckoning.

- **Speech as a Moral Mirror:**
  The misuse of greetings illustrates the **power of the tongue** in revealing the heart. Their words betray their hypocrisy: outward civility masking inward hostility. Maturidi frequently reminds that a believer's tongue mirrors the purity of his heart, while duplicity in speech signals corruption of faith.

- **Theological Reflection:**
  Maturidi uses this verse to refute those who deny Allah's knowledge of hidden speech. The hypocrites whispered privately, yet Allah revealed their exact words and thoughts — proof that **divine knowledge penetrates every secret**.
  It also establishes that **mockery of the Prophet** ﷺ, even if uttered in jest or coded language, constitutes disbelief (*kufr*), for it mocks the message of Allah Himself.

- **Cross-References:**
  - *al-Mujādilah 58:10* — "Secret counsel is only from Satan, that he may grieve the believers."
  - *al-Munāfiqūn 63:1–4* — exposes the hypocrisy of false speech and deceitful oaths.
  - *al-Tawbah 9:65–66* — when the hypocrites mocked the Prophet ﷺ and said, "We were only talking idly and playing," Allah replied, "Do not make excuses; you have disbelieved after your belief."

- **Spiritual Lesson:**
  Maturidi concludes that this verse reveals the **danger of duplicity** — when the heart harbours hostility while the tongue feigns faith. Such behaviour corrupts the soul and destroys sincerity.
  The believer, in contrast, is one whose public and private selves are consistent — his words are a reflection of his heart, his speech

an act of worship. Awareness that **Allah hears the whispers of gatherings and the whispers of hearts** guards the servant from hypocrisy and cultivates truthfulness in every word.

Surah al-Mujādilah – Verse 9

Arabic:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَنَـٰجَيْتُمْ فَلَا تَتَنَـٰجَوْاْ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَـٰجَوْاْ بِٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ

Tafsir

"O you who believe! When you hold private counsel, do not do so for sin, aggression, or disobedience to the Messenger; but hold counsel for righteousness and piety. And fear Allah, to Whom you will all be gathered."

Maturidi Explains

After condemning the hypocrites' secret plotting in the previous verse, Maturidi explains that this verse now **instructs the believers on the correct ethics of private conversation**. The address "O you who believe" re-establishes honour for the faithful, distinguishing their gatherings from the hypocrites' councils of deceit.

The command **"فَلَا تَتَنَاجَوْاْ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ"** ("do not converse secretly for sin, aggression, or disobedience to the Messenger") forbids three specific motives for secret speech:

1. **Sin (ithm)** – moral corruption or transgression against Allah's law.
2. **Aggression (ʿudwān)** – plotting harm or injustice toward others.
3. **Disobedience to the Messenger** – undermining or contradicting prophetic command.

Maturidi observes that these three terms collectively encompass **all forms of wrongdoing**, whether personal, social, or religious. A believer's speech must never conceal what would shame him if made public.

In contrast, Allah commands: **"وَتَنَـٰجَوْاْ بِٱلْبِرِّ وَٱلتَّقْوَىٰ"** ("but hold counsel for righteousness and piety"). *Birr* denotes benevolence and doing good to others, while *taqwā* signifies restraint from sin. Thus, the Qur'an replaces secrecy for evil with secrecy for good — counsel for reconciliation, charity, or the protection of another's honour.

Maturidi explains that the prohibition here is not of *najwā* itself but of its misuse. The Prophet ﷺ himself often held private counsel for **just and beneficial purposes** — planning defence, charity, or advice — but always within the limits of sincerity and trust.

The verse concludes: **"وَٱتَّقُواْ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ"** ("and fear Allah, to Whom you will all be gathered"). Maturidi reads this as the **moral foundation** of all counsel: since believers will be resurrected before Allah, every word they speak is recorded and will be judged. The remembrance of the gathering (*ḥashr*) ensures purity of motive and discipline of speech.

Maturidi's Insights

- **Speech as a Trust:**
  Maturidi stresses that conversation is an *amānah* (trust). Private discussions should serve truth, not treachery. When words are spoken in secrecy, their moral weight increases, for hidden speech either strengthens unity or undermines it.
- **Balancing Social Discretion and Transparency:**
  The command does not forbid confidentiality itself — Islam values discretion in sensitive matters — but condemns secrecy that causes harm or division. The believer maintains confidentiality for good

(to protect honour, mediate peace, or give sincere counsel) but avoids secrecy born of deceit.

- **The Ethical Pair — *Birr* and *Taqwā*:**
  Maturidi explains that *birr* represents outward virtue, and *taqwā* represents inward restraint. Together, they form the complete moral framework of speech and action: the believer promotes good while guarding against sin. Secret counsel guided by *birr wa-taqwā* becomes worship, not wrongdoing.

- **Fear of Accountability:**
  The closing reminder — "to Him you will be gathered" — transforms etiquette into theology. Maturidi notes that awareness of resurrection gives weight to the smallest words. Since private speech will be exposed on the Day of Judgment, wisdom lies in speaking only what one would wish Allah to reveal.

- **Theological Significance:**
  Maturidi contrasts this verse with the previous one to show the **Qur'an's method of moral contrast** — first exposing evil, then teaching virtue. By addressing the believers directly, Allah honours them with guidance that the hypocrites forfeited.
  The verse also refutes both extremes:
  - Those who believe secrecy can conceal sin from Allah.
  - Those who think all counsel must be public, denying the value of modest privacy.

- **Cross-References:**
  - *al-Ḥujurāt 49:12* — "Do not spy or backbite; would one of you like to eat the flesh of his brother?"
  - *al-Nisāʾ 4:114* — "There is no good in much of their private conversation, except those who enjoin charity or reconciliation."

- *al-Mujādilah 58:10* — continues this theme, describing the origin of harmful secrecy as from Satan.

- **Spiritual Lesson:**
  For Maturidi, this verse defines the believer's tongue as a mirror of his heart. When gatherings are guided by *birr* and *taqwā*, they become sources of mercy and unity. When filled with suspicion or harm, they become tools of Satan. Thus, the believer's private and public speech should be alike — **truthful, sincere, and mindful of Allah's presence.**

Surah al-Mujādilah – Verse 10

Arabic:

إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَـٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

Tafsir

"Secret counsel is only from Satan, that he may grieve those who believe; yet he cannot harm them in anything except by Allah's permission. So let the believers place their trust in Allah."

Maturidi Explains

Maturidi explains that this verse reveals the **psychological and spiritual dimension** of *najwā* (secret conversation). After forbidding believers from using secrecy for sin, this verse clarifies that **malicious whispering and harmful secrecy originate from Satan**, whose aim is to disturb the hearts of the faithful.

The expression ***"innamā an-najwā mina 'sh-shayṭān"*** — "Secret counsel is from Satan" — does not mean that every private discussion is evil; rather, it refers to secret gatherings that breed suspicion, fear, and division among the believers. Maturidi explains that Satan exploits human secrecy to instil anxiety and mistrust, whispering that others conspire behind one's back. His method is not through open force but subtle suggestion, corrupting relationships and sowing unease.

The purpose clause ***"li-yaḥzuna alladhīna āmanū"*** — "that he may grieve those who believe" — reveals Satan's goal: not to overpower the believers, but to trouble their hearts and weaken their confidence. Maturidi draws attention to the precision of the word *yaḥzun* — "to grieve," not "to destroy." Satan's success lies in making the believer anxious, distracted, and distrustful, not in granting him real harm.

Allah then reassures: ***"wa-laysa bi-ḍārrīhim shay'an illā bi-idhnillāh"*** — "He cannot harm them in anything except by Allah's permission." Maturidi explains that this is both a theological safeguard and a comfort. All harm, even that which arises through human intrigue or whispering, operates only within the scope of divine decree. Satan's influence has no independent power; it functions only as a test, never as compulsion.

The verse ends with: ***"wa-ʿalā Allāhi fa-l-yatawakkali 'l-mu'minūn"*** — "And upon Allah let the believers place their trust." Maturidi interprets *tawakkul* (trust) as reliance with active obedience — not passive surrender. The believer must strive to uphold sincerity and guard the heart from suspicion, while trusting that Allah's protection surrounds him against unseen plots and inner fear.

Maturidi's Insights

- **The Nature of Satanic Influence:**
  Maturidi explains that Satan's power lies not in coercion but **in**

deception and suggestion (*waswasah*). He instigates secrecy, gossip, and suspicion to separate believers and disturb their peace. Yet his whispers remain powerless unless the heart accepts them. This verse thus exposes Satan's tactics and simultaneously limits his authority.

- **Psychological Wisdom:**
  The Qur'an here addresses the **emotional harm of secrecy** — the anxiety it causes to others. Maturidi notes that even when no harm is intended, whispering in the presence of others can generate fear and sadness. Islam therefore teaches social transparency and reassurance as acts of mercy.

- **Theological Balance:**
  Maturidi beautifully highlights the balance between **human responsibility and divine decree** in this verse:
  - Satan tempts, but Allah allows only as a test.
  - Believers remain accountable for guarding their hearts and resisting whispers.
  - Divine permission (*bi idhn Allāh*) affirms that **nothing occurs outside Allah's will**, ensuring the believer's ultimate security.

- **Meaning of Tawakkul (Trust):**
  For Maturidi, true *tawakkul* is not abandoning effort but relying upon Allah **after fulfilling one's moral duty**. The believer acts righteously, guards his speech, avoids suspicion, and leaves the unseen to Allah. Trust here is both *spiritual fortitude* and *theological affirmation* — faith that protection belongs solely to Allah, not to one's own precautions.

- **Spiritual Protection Against Whispering:**
  Maturidi connects this verse to the broader Qur'anic teaching:

remembrance of Allah and sincerity repel Satan. When the believer engages in truthful and beneficial *najwā* — counsel for goodness and piety — Satan's influence collapses, for he thrives only on secrecy born of malice or fear.

- **Cross-References:**
  - *al-Nisāʾ 4:114* — "There is no good in much of their secret talk except one who enjoins charity or reconciliation between people."
  - *al-Aʿrāf 7:200* — "If a whisper from Satan touches you, seek refuge with Allah."
  - *al-Naḥl 16:99–100* — "Indeed, he has no authority over those who believe and rely upon their Lord."
- **Spiritual Lesson:**
  Maturidi concludes that this verse transforms social etiquette into spiritual vigilance. It teaches that the believer's heart should remain serene, unshaken by gossip or fear, for **Satan's whispers are powerless before the light of tawakkul**. When believers trust Allah, no secret harms them, no plot succeeds, and no anxiety endures — for **faith disarms the whisperer, and divine permission alone governs all outcomes.**

Surah al-Mujādilah – Verse 11

Arabic:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَـٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَـٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ

Tafsir

"O you who believe! When it is said to you, 'Make room in assemblies,' then make room, Allah will make room for you. And when it is said, 'Rise up,' then rise; Allah will raise those among you who believe, and those who have been given knowledge, in degrees. And Allah is fully aware of all that you do."

Maturidi Explains

Maturidi notes that this verse shifts from the previous warnings about harmful gatherings to a lesson in **etiquette, humility, and respect within assemblies**, particularly in the presence of the Prophet ﷺ.

The command **"تَفَسَّحُواْ فِى ٱلْمَجَٰلِسِ"** ("make room in assemblies") was revealed, according to early narrations, when some companions were reluctant to move and make space for others in gatherings of knowledge or Friday sermons. Maturidi explains that the instruction carries both **literal and moral dimensions**:

- Literally — to make physical space for newcomers;
- Morally — to open one's heart with generosity and remove arrogance or possessiveness over status and proximity to the Prophet ﷺ.

The promise **"يَفْسَحِ ٱللَّهُ لَكُمْ"** ("Allah will make room for you") indicates that obedience in small acts of courtesy brings **expansiveness in worldly and spiritual affairs**. Maturidi observes that Allah's "making room" extends beyond physical space — it encompasses **ease in provision, elevation in faith, and breadth in mercy**.

The second command, **"وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ"** ("and when it is said, 'Rise up,' then rise"), teaches discipline and responsiveness. Whether commanded to stand for prayer, for the Prophet ﷺ, or to make room for others, believers must respond promptly without pride or hesitation.

The verse thus forms part of Islam's broader ethos of **respect, order, and readiness to serve**.

Allah then promises: **"يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَٰتٍ"** — "Allah will raise those who believe among you, and those endowed with knowledge, in degrees." Maturidi interprets this as a twofold elevation:

- **Faith (īmān)** grants moral dignity and nearness to Allah.
- **Knowledge (ʿilm)** grants understanding and leadership in guidance.
  The more a person combines sincere faith with deep knowledge, the higher his rank.

Finally, the closing statement ***"wa-Allāhu bimā taʿmalūna khabīr"*** reminds that Allah is fully aware of both outward manners and inward motives. True humility lies in acting from sincerity, not for recognition.

Maturidi's Insights

- **Etiquette as Faith in Action:**
  Maturidi emphasises that the Prophet's assemblies were schools of manners as well as knowledge. Courtesy, deference, and readiness to obey are themselves signs of belief. The one who humbles himself for Allah's sake is elevated by Allah.
- **Divine Reciprocity:**
  The phrase "make room, Allah will make room for you" expresses a **law of reciprocity**: those who ease the way for others find ease from Allah. Maturidi interprets this not only in social terms but spiritually — generosity of heart brings expansion of faith and tranquillity of soul.
- **Discipline in Obedience:**
  "Rise when told to rise" trains the believer to obey commands promptly, mirroring obedience to revelation itself. The verse thus

connects **social order** to **religious submission** — one who resists minor instruction risks arrogance in major ones.

- **Superiority of Knowledge Joined with Faith:**
  Maturidi highlights that **knowledge without faith breeds arrogance**, while faith without knowledge lacks depth. Hence Allah mentions both together: true rank belongs to those who unite knowledge with humility. Such people guide others, not through lineage or wealth, but through understanding and sincerity.
- **Theological Reflection:**
  The verse refutes both the **Jahmiyyah**, who denied gradations in spiritual rank, and the **fatalists**, who claimed status is fixed. Maturidi affirms that Allah raises people *by their actions*, faith, and knowledge — all acquired through choice within divine decree. Thus, moral effort has real consequence in divine evaluation.
- **Cross-References:**
  - *al-Zumar 39:9* — "Are those who know equal to those who do not know?"
  - *Āl ʿImrān 3:139* — "Do not lose heart, for you will be superior if you are believers."
  - *al-Mujādilah 58:12* (next verse) — continues teaching humility and etiquette in the Prophet's presence.
- **Spiritual Lesson:**
  Maturidi concludes that gatherings of faith thrive on **humility, respect, and openness**. Making space for others is not mere courtesy but worship; standing when commanded reflects submission to divine order; seeking knowledge uplifts the soul. The believer's honour lies not in position within an assembly, but

in **sincerity before Allah, Who raises ranks by faith and knowledge.**

Surah al-Mujādilah – Verse 12

Arabic:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَـٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُواْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

Tafsir

"O you who believe! When you privately consult the Messenger, offer something in charity before your consultation. That is better for you and purer. But if you do not find the means, then indeed Allah is Forgiving and Merciful."

Maturidi Explains

Maturidi explains that this verse was revealed to **teach etiquette and reverence toward the Prophet** ﷺ, especially regarding private conversations with him. In Medina, some believers and hypocrites would frequently approach the Prophet ﷺ for private discussions — some sincerely seeking counsel, others merely to display closeness or occupy his time.

Allah therefore legislated that before engaging in *najwā* (private counsel) with the Messenger, one should **offer charity** (*ṣadaqah*). This command served several purposes:

1. **To purify intention** — ensuring that one approached the Prophet ﷺ for guidance, not prestige.
2. **To show respect** — acknowledging the Prophet's time and position.

3. **To discipline the community** — discouraging frivolous or excessive private conversation that burdened him.

The command **"فَقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً"** ("offer something in charity before your consultation") establishes the principle that access to sacred knowledge and guidance should be coupled with humility and service. Maturidi notes that *ṣadaqah* here is not a fee but a **gesture of sincerity** — an act that cleanses the heart of pride and greed before seeking the Prophet's counsel.

The verse then states: **"ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ"** ("that is better for you and purer"). Maturidi interprets *khayr* as referring to **spiritual benefit**, and *aṭhar* as **moral purification**. Giving charity before speech purifies both wealth and soul, transforming private counsel into an act of worship.

Finally, Allah softens the ruling: **"فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ"** ("and if you do not find [means], then indeed Allah is Forgiving and Merciful"). Maturidi explains that this concession reveals divine mercy — the command was not to impose hardship but to train character. When believers demonstrated discipline and reverence, Allah later abrogated the obligation (as stated in the next verse), keeping only the moral lesson intact.

Maturidi's Insights

- **Purpose of the Command:**
  Maturidi emphasises that this ruling was **educational, not punitive**. It tested sincerity: only those who genuinely valued the Prophet's guidance would approach him after giving charity. The hypocrites, motivated by vanity, withdrew — exposing their true intentions.
- **Charity as Spiritual Preparation:**
  The act of giving before speaking symbolises humility before

divine knowledge. Maturidi notes that worldly etiquette requires offering a gift before entering the presence of kings; how much more deserving is the Messenger of Allah ﷺ of honour through generosity and purity of heart.

- **Moral Refinement:**
  The phrase "better and purer for you" teaches that charity refines both **spiritual motive** and **social conduct**. It reminds believers that knowledge and closeness to the Prophet are privileges that demand moral cleanliness, not entitlement.

- **Theological Dimension:**
  Maturidi observes that by connecting *ṣadaqah* to *najwā*, Allah establishes a principle of **linking worship to ethical behaviour**. Acts of devotion are perfected through acts of service. This integration of law, etiquette, and spirituality epitomises the Qur'an's comprehensive moral vision.

- **Divine Mercy and Gradual Instruction:**
  The abrogation of this command (as clarified in verse 13) demonstrates Allah's **gentle pedagogy**. Once the community internalised respect and discipline, the obligation was lifted. Maturidi comments that this reflects divine wisdom: Allah trains hearts gradually, not through sudden imposition.

- **Refutation of Misinterpretation:**
  Some groups later used this verse to claim that religious counsel should always be paid for. Maturidi refutes this, clarifying that the intent was **moral purification**, not transactional exchange. True knowledge and spiritual counsel remain gifts from Allah, not commodities.

- **Cross-References:**

- *al-Tawbah 9:103* — "Take charity from their wealth to purify them and cause them to grow."
- *al-Nūr 24:63* — "Do not make the calling of the Messenger among yourselves like the calling of one another."
- *al-Ḥujurāt 49:1–2* — "Do not raise your voices above the voice of the Prophet."

- **Spiritual Lesson:**
  Maturidi concludes that this verse reveals the **adab (etiquette)** of approaching divine authority. Sincerity must precede speech, humility must accompany learning, and charity must purify intention.
  When the believer gives before speaking and purifies before seeking, his words and deeds ascend with barakah. Thus, the verse teaches that **honour lies not in proximity to the Prophet ﷺ, but in approaching him with purity of heart and reverence for his mission.**

Surah al-Mujādilah – Verse 13

Arabic:

أَأَشْفَقْتُمْ أَن تُقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا۟ وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ

Tafsir

"Were you afraid to offer charity before your private consultation? Since you did not do so — and Allah has turned to you in mercy — then establish the prayer, give the zakah, and obey Allah and His Messenger. And Allah is fully aware of what you do."

Maturidi Explains

Maturidi explains that this verse **abrogates** the previous command (verse 12) requiring charity before private counsel with the Prophet ﷺ. It also provides insight into the **moral purpose** behind that temporary rule.

The rhetorical question **"أَأَشْفَقْتُمْ"** ("Were you afraid?") exposes a human weakness — reluctance to part with wealth even in small amounts. Maturidi notes that *ashfaqtum* here implies both **fear of loss** and **hesitation out of stinginess**. The command in the previous verse was light, yet it revealed the inner state of hearts: who valued proximity to the Prophet ﷺ sincerely, and who approached out of vanity or self-interest.

Allah then says, **"فَإِذْ لَمْ تَفْعَلُوا۟ وَتَابَ ٱللَّهُ عَلَيْكُمْ"** ("Since you did not do so, and Allah has turned to you in mercy"). Maturidi interprets *tāba Allāhu ʿalaykum* not as repentance from sin, but as **divine leniency and removal of difficulty**. Allah "turned toward" the believers with mercy by **lifting the command**, once its moral purpose had been fulfilled.

He observes that the phrase indicates both **forgiveness for hesitation** and **gratitude accepted for partial obedience** — Allah pardoned their reluctance while preserving the spiritual lesson: respect for the Prophet ﷺ and generosity before seeking knowledge.

The verse then reaffirms the essentials of faith:
"فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ" — "Then establish prayer, give zakah, and obey Allah and His Messenger."
Maturidi comments that this shift from a specific etiquette to universal obligations teaches a principle: **temporary commands train the heart, but lasting duties perfect the soul**. The command to prayer, charity,

and obedience is permanent and central, forming the foundation of righteousness after lesser tests.

The conclusion **"وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ"** — "And Allah is fully aware of what you do" — affirms divine awareness of inner motives. Maturidi explains that *al-Khabīr* denotes knowledge of hidden intentions; Allah knows whether one's hesitation was from genuine hardship or from attachment to wealth.

Maturidi's Insights

- **Wisdom of Abrogation:**
  Maturidi clarifies that divine abrogation (*naskh*) is not contradiction but **graduated mercy**. Allah legislates to cultivate virtue, then removes the burden once the lesson is learned. In this case, the requirement to give charity before speaking with the Prophet ﷺ served to refine sincerity and discipline. Once believers internalised these virtues, the rule was lifted — a sign of Allah's compassion, not inconsistency.
- **Exposure of Hypocrisy:**
  The brief command distinguished the sincere from the hypocritical. Those who sought the Prophet ﷺ purely for status withdrew when asked to give charity, while the sincere continued willingly. Maturidi points out that divine law often functions as a **moral sieve**, revealing the truth of hearts through simple commands.
- **The Link Between Wealth and Faith:**
  Fear of spending reflects attachment to the world. By asking for charity before counsel, Allah reminded believers that access to prophetic wisdom requires detachment from materialism. Faith

matures when one prefers the company of the Prophet ﷺ over wealth — even in a small token offering.

- **From Temporary to Timeless Duties:**
  The closing command — "Establish prayer and give zakah" — symbolises permanence after a temporary test. Maturidi comments that while particular rulings may pass, the **spirit of obedience** remains eternal. The believer's life revolves around these three anchors: worship (*ṣalāh*), generosity (*zakāh*), and submission (*ṭāʿah*).

- **Theological Reflection:**
  This verse demonstrates the harmony of divine wisdom: mercy expressed through law, correction through gentleness, and testing without injustice. Allah's *khubrah* (complete awareness) encompasses outward acts and inward motives alike. Hence, the believer's excellence lies not only in obedience but in **purity of intention** behind that obedience.

- **Cross-References:**
  - *al-Baqarah 2:286* — "Allah does not burden a soul beyond its capacity."
  - *al-Tawbah 9:103* — Charity purifies wealth and soul.
  - *al-Ḥujurāt 49:2* — "Do not raise your voices above the Prophet's voice," another verse of discipline expressing reverence toward the Messenger ﷺ.

- **Spiritual Lesson:**
  Maturidi concludes that the lesson of this verse is **balance between reverence and mercy**. Allah teaches, disciplines, and then relieves — shaping the believer's character without hardship. What remains enduring is obedience, humility, and sincerity.
  The true follower honours the Prophet ﷺ not merely through words or nearness, but through **continued prayer, generosity, and**

loyal submission. In this way, divine mercy and human obedience meet in harmony, and **knowledge becomes a path to purification, not pride.**

Surah al-Mujādilah – Verse 14

Arabic:

أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ

Tafsir

"Have you not seen those who ally themselves with a people upon whom Allah's wrath has descended? They are neither of you nor of them, and they swear to falsehood while they know it."

Maturidi Explains

Maturidi explains that this verse exposes the **hypocrites of Medina** who maintained covert alliances with the **Jews**—those described as a people "upon whom Allah's wrath has descended." Though they claimed to be Muslims outwardly, they secretly supported the enemies of Islam, betraying both faith and community.

The opening phrase **"أَلَمْ تَرَ"** ("Have you not seen?") is rhetorical, calling the Prophet ﷺ and the believers to reflect upon these people's duplicity. Maturidi notes that the verse highlights both **moral and theological corruption** — outward hypocrisy concealing inward disbelief.

The statement **"تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم"** ("They allied with a people upon whom Allah's wrath has descended") refers to deliberate loyalty — *tawallī* — meaning **adopting the cause, counsel, and approval** of those

who oppose Allah's revelation. Maturidi clarifies that this alliance was not political diplomacy but **spiritual alignment and moral sympathy** with the enemies of truth.

The Qur'an declares: **"مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ"** ("They are neither of you nor of them"). Maturidi interprets this as describing the inner emptiness of the hypocrites — they belong to no true community because **faith requires sincerity, and deceit destroys belonging**. Outwardly they live among believers; inwardly they incline toward disbelief.

Then Allah exposes them: **"وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ"** ("They swear to falsehood while they know it"). Maturidi explains that this is the height of hypocrisy: lying under oath knowingly. The verse illustrates that their speech had become a tool of deceit — swearing falsely to maintain their standing among Muslims, despite inner disloyalty.

Thus, the verse unmasks their reality: not Muslims nor Jews, but opportunists — serving neither truth nor loyalty, only self-interest.

Maturidi's Insights

- **Dual Allegiance as Spiritual Betrayal:**
  Maturidi emphasises that the core of hypocrisy is **split loyalty** — claiming faith while befriending disbelief. Islam demands sincerity of allegiance (*walāʾ*) to Allah and His Messenger ﷺ. The hypocrite attempts to straddle both sides, pleasing neither, for duplicity corrupts the heart and nullifies faith.
- **The Meaning of "Wrath of Allah":**
  The phrase *"**ghaḍiba Allāhu ʾalayhim**"* ("Allah's wrath has descended upon them") describes a state of **divine rejection**, not emotional anger. Maturidi explains that Allah's wrath signifies **withdrawal of mercy and guidance** — the opposite of divine favour. Those who opposed revelation and plotted against

prophets live under this spiritual punishment, and those who support them share in their fate.

- **False Oaths as a Sign of Kufr:**
  The hypocrites' swearing "while they know" underscores their deliberate deceit. Maturidi notes that lying under oath is among the gravest sins, but doing so knowingly and persistently constitutes disbelief (*kufr ʿamalī* leading to kufr iʿtiqādī). It demonstrates contempt for Allah's name, which they invoke falsely.

- **Social Implications:**
  By aligning with those whom Allah has condemned, the hypocrites eroded the unity and moral confidence of the Muslim community. Maturidi warns that hypocrisy always disguises itself as moderation or diplomacy but in truth serves corruption. True believers can engage peacefully with others, but they never betray the cause of truth or compromise its principles.

- **Theological Reflection:**
  Maturidi stresses that this verse distinguishes between **coexistence** and **loyalty**. Islam does not forbid peaceful relations or justice toward non-Muslims (as clarified in *al-Mumtaḥanah 60:8*), but it forbids *tawallī* — the inner alliance of affection and approval with those who oppose revelation. Loyalty belongs only to Allah, His Messenger, and the believers.

- **Cross-References:**
  - *al-Māʾidah 5:51* — "Do not take the Jews and Christians as allies; they are allies of one another." (interpreted as moral loyalty, not political coexistence).
  - *al-Nisāʾ 4:138–140* — exposes the hypocrites who mock the believers yet seek their company.

- *al-Munāfiqūn 63:1–4* — portrays the same type of false oath and duplicity among the hypocrites.

- **Spiritual Lesson:**
  Maturidi concludes that the essence of this verse lies in **integrity and sincerity**. Faith cannot coexist with duplicity; the heart that divides its allegiance between Allah and His enemies becomes void of light.
  The believer's loyalty is measured not by words or claims but by **truthfulness of intention** and **constancy of support for truth**. Hypocrisy promises safety through compromise but delivers only isolation — neither accepted by the people of faith nor by the deniers.

Surah al-Mujādilah – Verse 15

Arabic:

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ

Tafsir

"Allah has prepared for them a severe punishment. Indeed, evil is that which they used to do."

Maturidi Explains

Following the exposure of the hypocrites in the previous verse, Maturidi explains that this verse declares their **final outcome** — a punishment already prepared by Allah for their persistent deceit and inner betrayal. The phrase **"أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا"** ("Allah has prepared for them a severe

punishment") signifies that their retribution is **certain, fixed, and decreed** — not pending discovery or doubt.

Maturidi draws attention to the word *aʿadda* ("prepared"), noting that it implies **preordination and readiness**. This is not a punishment being devised after judgment, but one that already awaits those who choose hypocrisy. It reflects Allah's perfect foreknowledge and justice — that every category of deed has its fitting recompense prepared in advance.

The phrase **"إِنَّهُمْ سَآءَ مَا كَانُواْ يَعْمَلُونَ"** ("Indeed, evil is that which they used to do") expresses divine condemnation of their actions, not merely their disbelief. Maturidi notes that the Qur'an often couples disbelief with moral corruption — lying, betrayal, arrogance, and mockery — showing that **sin and disbelief feed one another**.

Here, "what they used to do" refers specifically to:

1. Their deceitful oaths taken in Allah's name while knowing they lied.
2. Their alliance with those whom Allah had condemned.
3. Their pretense of faith while harbouring enmity against the believers.

Maturidi explains that hypocrisy (*nifāq*) is more severe than open disbelief because it adds **falsehood to rejection**. The disbeliever denies openly; the hypocrite conceals disbelief beneath false allegiance, corrupting faith from within. Hence, the punishment is "severe" — for hypocrisy injures both truth and community.

Maturidi's Insights

- **Certainty of Divine Justice:**
  Maturidi highlights that Allah's preparation of punishment (*aʿadda Allāh*) signifies **absolute certainty** — there is no delay, doubt, or

change. Allah's decree aligns perfectly with His knowledge of human choice. Those who persist in hypocrisy have chosen a path that leads inevitably to torment.

- **Evil as Habitual Action:**
  The use of the verb *kānū yaʿmalūn* ("they used to do") implies habitual behaviour, not an isolated lapse. Maturidi observes that hypocrisy is rarely momentary; it becomes a way of life, an identity. By repetition, sin becomes nature, and moral sensitivity dies — hence their deeds are described as *sāʾa* ("truly evil").

- **Moral Accountability:**
  The verse reminds that hypocrisy is a moral failing, not merely a theological error. These people *knew* the truth, swore falsely, and betrayed trust. Their punishment is not arbitrary but **proportional to their deliberate deception**. Divine justice measures both intention and persistence.

- **Theological Implication:**
  Maturidi uses this verse to refute fatalists who deny human freedom. If their punishment were predestined without moral choice, Allah would not call their deeds "evil." The attribution of wrongdoing (*mā kānū yaʿmalūn*) confirms that **humans are responsible for their acts**, even as Allah's knowledge encompasses them eternally.

- **Contrast with Believers:**
  Maturidi contrasts the hypocrites' fate with the preceding verse's moral lesson for believers — sincerity, generosity, and obedience. As hypocrisy leads to degradation and torment, sincerity leads to mercy and elevation. The Qur'an alternates between warning and promise to balance fear and hope.

- **Cross-References:**

- *al-Nisāʾ 4:145* — "Indeed, the hypocrites will be in the lowest depths of the Fire."
- *al-Tawbah 9:77* — "So He caused hypocrisy to follow in their hearts until the day they meet Him, because they broke their promise to Allah."
- *al-Mujādilah 58:19–20* — later verses that further describe their spiritual loss and punishment.

- **Spiritual Lesson:**
  Maturidi concludes that the verse teaches believers to fear the subtle beginnings of hypocrisy: false speech, duplicity in allegiance, and neglect of conscience. Hypocrisy begins as concealment of truth and ends as blindness to truth.
  The severe punishment prepared for them reminds the believer that **faith without sincerity, and speech without truth, destroy the soul**. True safety lies in integrity — aligning heart, word, and deed under the light of divine guidance.

Surah al-Mujādilah – Verse 16

Arabic:

ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ فَلَهُمۡ عَذَابٞ مُّهِينٞ

Tafsir

"They took their oaths as a shield and thus turned others away from the path of Allah. So for them is a humiliating punishment."

Maturidi Explains

Maturidi explains that this verse continues the description of the **hypocrites** whose deceit extended beyond self-protection to the active corruption of others. The expression **"ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ"** ("They took their oaths as a shield") depicts how they used **false oaths** as cover — swearing allegiance to Islam while concealing disbelief. Their oaths became a *junnah* (shield) — not to protect truth, but to **guard themselves from exposure** and **gain worldly security** among the believers.

The consequence follows: **"فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ"** ("and thus they turned others away from the path of Allah"). Maturidi points out that hypocrisy never remains inward; it inevitably **spreads confusion and repels others from faith**. By pretending to be Muslim while mocking or undermining belief, they discouraged sincere seekers, distorted Islam's image, and weakened communal resolve.

The phrase **"فَلَهُمۡ عَذَابٞ مُّهِينٞ"** ("so for them is a humiliating punishment") mirrors the crime: since they sought honour through deceit, their punishment is humiliation — disgrace before creation and in the Hereafter. Maturidi notes that the Qur'an often pairs "painful" (*alīm*) and "humiliating" (*muhīn*) punishment respectively with **rebellion and hypocrisy**: pain for open sin, humiliation for hidden deceit.

Maturidi's Insights

- **Oaths as Instruments of Deceit:**
  Maturidi explains that an *oath* (*yamīn*) is meant to confirm truth and bind conscience, but when misused, it becomes a veil for lies. The hypocrites swore by Allah to gain the believers' trust, concealing disbelief beneath solemn language. This perversion of the sacred word demonstrates profound moral corruption.
- **The Nature of Hypocritical Speech:**
  Their oaths served not only self-protection but propaganda — they

misled others by projecting piety while opposing revelation. Maturidi writes that such hypocrisy is worse than open disbelief, for it **deceives hearts under the guise of faith**. Hence, their sin includes both **lying to Allah** and **misguiding His servants**.

- **Moral Psychology of Hypocrisy:**
  Hypocrites swear easily because they no longer feel the gravity of divine names. When the heart is dead, sacred words become empty formulae. Maturidi warns that frequent, casual oaths desensitize conscience, leading from exaggeration to outright falsehood — a path to hypocrisy.

- **Turning Away from the Path of Allah:**
  The phrase *ṣaddū ʿan sabīl Allāh* means not only direct prevention but also **discouragement through example and attitude**. Hypocrites turned others away by their cynicism, inconsistency, and worldly greed, making religion seem burdensome or false. Maturidi emphasises that every believer who misrepresents Islam through bad character participates in this crime to some degree.

- **Divine Retribution by Contrast:**
  Their punishment is "humiliating" because their sin was deceit motivated by pride. As they sought esteem among people, they will face disgrace before all creation. The symmetry of justice — humiliation for those who mocked truth — reflects Allah's perfect equity (*ʿadl*).

- **Theological Reflection:**
  Maturidi uses this verse to reinforce that **faith is inseparable from sincerity**. Outward confession without inner conviction does not protect from divine judgment. Likewise, Allah's knowledge encompasses the unseen; no false oath can conceal disbelief from Him. The verse refutes any notion that faith is mere utterance (*qawl*) without heart's assent (*taṣdīq*).

- **Cross-References:**
    - *al-Mujādilah 58:14* — their allegiance to those under Allah's wrath.
    - *al-Munāfiqūn 63:2* — "They took their oaths as a cover, and so they averted people from the way of Allah."
    - *al-Naḥl 16:94* — "Do not use your oaths as deception among yourselves, lest a foot slip after being firmly planted."
- **Spiritual Lesson:**
  Maturidi concludes that this verse warns against **using religion as a tool for worldly gain**. When faith becomes performance and oaths become strategy, the heart loses reverence for Allah. True faith requires transparency — words that match deeds and allegiance that matches belief.
  The believer must guard his speech, remembering that every oath invokes Allah's name as witness; thus, **false swearing is not defence but self-condemnation**. The path of sincerity grants honour, while hypocrisy ends only in humiliation.

Surah al-Mujādilah – Verse 17

Arabic:

لَن تُغْنِيَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ

Tafsir

"Neither their wealth nor their children will benefit them in anything against Allah. They are the companions of the Fire, and they will abide therein forever."

Maturidi Explains

Maturidi explains that this verse highlights the **total futility of the hypocrites' worldly securities**. The hypocrites relied on **wealth**, **children**, and their supposed alliances to protect themselves from consequences. They imagined that material abundance or social influence would shield them.

Allah refutes this illusion: **"لَن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ"** ("Their wealth will not avail them") — wealth that they hoarded, used falsely, or spent to manipulate. Maturidi emphasises that wealth is not inherently evil, but becomes a cause of ruin when used to deceive, distract, or oppose divine truth.

Likewise, **"وَلَآ أَوۡلَٰدُهُم"** ("nor their children") — referring both to lineage pride and numerical strength — will offer no protection. In pre-Islamic culture, children were considered a form of power, honour, and defence. The hypocrites imagined that their families or tribal connections would insulate them from punishment. Maturidi explains that on the Day of Judgment, **every soul stands alone**, stripped of worldly ties.

The declaration **"أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِ"** ("They are the companions of the Fire") designates them as *inhabitants*, not merely visitors. Maturidi notes that the term *aṣḥāb* conveys **constant association**, indicating their state is permanent, not temporary.

Finally, **"هُمۡ فِيهَا خَٰلِدُونَ"** ("they will abide therein forever") confirms the eternity of their punishment due to their **persistent hypocrisy**, **intentional deception**, and **rejection of faith after knowing it**.

Maturidi's Insights

- **Wealth and Children as False Securities:**
  Maturidi explains that wealth and offspring symbolise the **two**

greatest worldly attachments — possessions and relationships. Hypocrites relied on both for protection, but neither has weight before Allah. The verse clarifies that **only faith and righteous action** grant salvation; all else is powerless.

- **The Illusion of Social Protection:**
  The hypocrites believed that their family ties, alliances with certain tribes, and outward displays of piety would save them. Maturidi notes that the Qur'an frequently dismantles these illusions to teach that **true honour is from Allah**, not tribe, status, or wealth.

- **Moral Psychology:**
  Wealth emboldened the hypocrites — it gave them false confidence to oppose the believers. Maturidi observes that when wealth becomes a source of arrogance, it becomes a veil preventing the heart from seeing truth.
  Children, likewise, made them believe they had a future, legacy, or support system that would outlast divine judgment. But judgment cuts through all illusions.

- **Theology of Accountability:**
  This verse refutes any claim that worldly resources influence divine judgment. Wealth cannot purchase salvation; lineage cannot negotiate pardon. Maturidi cites this as evidence that **faith (īmān)** and **intention (niyyah)** are the foundations of salvation, not ancestry or material gain.

- **Eternity of Punishment:**
  Maturidi emphasises that the eternity of their punishment is due to **deliberate, conscious hypocrisy** — not ignorance. Their hearts rejected the truth while their tongues pretended loyalty. Because they chose permanent deceit, their recompense is permanent.

- **Cross-References:**

- *Āl ʿImrān 3:10* — "Neither their wealth nor their children will avail them against Allah."
- *al-Munāfiqūn 63:3–4* — the hypocrisy of those impressed by their own wealth and speech.
- *al-Shuʿarāʾ 26:88–89* — "The Day when neither wealth nor children will benefit, except one who comes to Allah with a sound heart."

- **Spiritual Lesson:**
  Maturidi concludes that the verse teaches the believer to avoid **placing trust in transient forms of power**. Wealth, family, and status are blessings, but become punishments when relied upon instead of Allah.
  The true safety lies in sincerity, humility, and obedience — for on the Day of Resurrection, only **a heart filled with faith** will protect its owner.
  Hypocrisy destroys the heart because it worships appearance; belief saves the heart because it worships truth.

Surah al-Mujādilah – Verse 18

Arabic:

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ

Tafsir

"On the Day when Allah will resurrect them all, they will swear to Him as they swear to you, thinking that they are upon something. Indeed, they are the liars."

Maturidi Explains

Maturidi explains that this verse describes the **hypocrites' behaviour on the Day of Resurrection**, revealing the depth of their delusion. Their disease of the heart persists even when standing before Allah Himself.

"يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا"
("On the Day Allah resurrects them all")
— Maturidi highlights the word *jamīʿan* ("all together") to stress that **none will escape**, and that their inner reality, concealed in the world, will be laid bare before all creation.

Then Allah says:
"فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ"
("They will swear to Him as they swore to you")
— In this world, they swore false oaths to the believers to conceal their hypocrisy. On that Day, out of habit, delusion, or desperation, they will **attempt to lie even to Allah**.

Maturidi notes that this shows how deeply hypocrisy becomes rooted:

- The tongue lies automatically,
- The heart assumes deception may still work,
- Even in the presence of the All-Knowing, they attempt strategies of the dunya.

"وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ"
("and they think they are upon something")
— Maturidi explains that this means they **imagine that their lies have weight**, or that their excuses will help them. Their entire spiritual worldview is delusion. They lived thinking hypocrisy was clever, advantageous, even successful. They die with the same illusion, and they rise with it.

Allah then declares their true reality:
"أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ"
("Behold! They — they alone — are the liars.")

The repetition and emphasis ("they — they alone") is what Maturidi calls **faṣl al-ḥaqīqah**: the separation of truth from pretense. They lied in the world, they lie in the Hereafter, and their very identity becomes "the liars," because hypocrisy made falsehood their nature, not merely their action.

Maturidi's Insights

- **Habitual Sin Becomes Identity:**
  Maturidi emphasises that lying repeatedly, especially about faith, transforms from an act into a **trait**. Their resurrection-word is the same as their worldly word: oaths built on falsehood. This is the Qur'anic illustration of how sin, left unchecked, consumes the soul.
- **The Psychology of Hypocrisy:**
  The hypocrite's confidence in his lies comes from believing his deception in the dunya gave him success. Maturidi notes that the verse exposes a deep spiritual blindness:
  If one lies enough, he begins to believe his own lies.
  Their delusion — *"they think they are upon something"* — means they imagine their oaths have meaning, their excuses hold value, and their strategies still work.
- **Theological Weight:**
  This verse is one of Maturidi's strongest evidences against those who say actions do not affect the heart. Hypocrisy begins as an action, becomes a habit, then becomes the **essence of the person**. When they stand before Allah, they act not out of logic but from a corrupted nature.

It is also proof that Allah **knows inner states and secret words**, for He exposes their inner reasoning on the Day of Judgment.

- **Contrast With Believers:**
  The believer approaches Allah on the Day of Resurrection with repentance, humility, sincerity — the hypocrite approaches with oaths, excuses, and delusions.
  Where the believer's heart is filled with truth (*ṣidq*), the hypocrite's heart is filled with lies (*kadhb*). Thus they are named: *"They are the liars."*

- **Moral Warning:**
  Maturidi uses this verse to caution that lying in religious matters is particularly destructive. When a person swears falsely about faith, loyalty, or righteousness, the heart becomes accustomed to deceit until truth becomes repulsive and lies become natural. Eventually, he lies even when there is no benefit — including before Allah.

- **Cross-References:**
  - *al-Nisāʾ 4:42* — "On that Day, they will wish the earth were leveled over them, and they will not be able to hide anything from Allah."
  - *al-Munāfiqūn 63:1* — "They swear by Allah that they are indeed believers, but they are not."
  - *al-Anʿām 6:23* — "Then their only trial will be to say: 'By Allah, our Lord, we were not idolaters.'"

- **Spiritual Lesson:**
  Maturidi concludes that this verse is a mirror for the soul:
  - A truthful heart produces truthful speech in life and afterlife.
  - A deceitful heart produces falsehood even in the presence of Allah.

The believer therefore guards the tongue, purifies intention, and cultivates sincerity — for **what the tongue speaks on the Day of Judgment reflects what the heart nurtured in the world**.

Surah al-Mujādilah – Verse 19

Arabic:

ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَـٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ۚ أُو۟لَـٰٓئِكَ حِزْبُ ٱلشَّيْطَـٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَـٰنِ هُمُ ٱلْخَـٰسِرُونَ

Tafsir

"Satan has gained mastery over them, so he has made them forget the remembrance of Allah. They are the party of Satan. Truly, the party of Satan — they are the losers."

Maturidi Explains

Maturidi explains that this verse exposes the **true inner state of the hypocrites**: they have fallen under Satan's influence not by compulsion, but by persistent choice. Their hypocrisy, false oaths, and alliances with the enemies of truth opened the door for Satan to take hold of their hearts.

"ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَـٰنُ"

("Satan has gained mastery over them")

— Maturidi interprets *istahwaz* as **domination through influence**, not force. Satan cannot compel belief or disbelief; he can only whisper, beautify falsehood, and manipulate desires. When the heart repeatedly chooses sin, Satan's influence deepens until it becomes a form of spiritual occupation.

“فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ”

(“so he made them forget the remembrance of Allah”)
— This is the core of the verse. Maturidi explains that forgetting Allah is not mere absence of memory — it is the **loss of reverence, fear, and awareness**. Their hearts became so consumed with deception, worldly agendas, and false oaths that *dhikr* no longer lived within them.

For Maturidi, this is the defining mark of hypocrisy:

- The tongue speaks Allah’s name,
- But the heart does not remember Allah.

“أُوْلَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ”

(“They are the party of Satan”)
— Maturidi explains that *ḥizb* means **party, faction, or side**. This designation is not metaphorical. It means they have:

- aligned with Satan’s aims,
- adopted his methods,
- and supported his cause.

They oppose the believers and obstruct the path of Allah, fulfilling the role Satan desires from his followers.

Allah concludes decisively:
“أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ”
(“Truly, the party of Satan — they are the losers.”)

Maturidi says this statement is both **a verdict and a warning**. Their loss is absolute:

- loss of guidance,
- loss of sincerity,
- loss of faith,

- and finally loss of salvation.

Maturidi's Insights

- **Forgetting Allah is the Root of All Ruin:**
  Maturidi emphasises that once the heart stops remembering Allah, all virtues collapse. Forgetfulness leads to heedlessness (*ghaflah*), which leads to sin, which leads to domination by Satan.
  Dhikr protects the heart; its absence exposes the heart to every deception.
- **Satan's Power is Influence, Not Coercion:**
  This verse refutes any claim that Satan forces anyone into sin. Maturidi notes that the hypocrites walked toward hypocrisy willingly — Satan merely guided them along the path they chose. His mastery (*istahwaz*) is their submission, not his dominance.
- **The Meaning of "Party of Satan":**
  Being of Satan's party means aligning with:
  - disbelief over belief,
  - falsehood over truth,
  - deceit over sincerity,
  - self-interest over divine command.
    Maturidi explains that this is not a cosmic battle but a **moral alignment** — their choices place them on Satan's side.
- **Spiritual Psychology:**
  The hypocrites forget Allah not because they are ignorant, but because they **no longer desire remembrance**. Remembrance is sustained by love and reverence; hypocrisy extinguishes both. When the heart is darkened, Satan replaces remembrance with delusion and pride.

- **Theological Reflection:**
  Maturidi notes that this verse refutes the deterministic idea that people have no control over forgetting Allah. The forgetting here is **punitive** — the consequence of their choices, not a forced act.
  Their forgetting of Allah is matched by Allah's abandoning them to their own desires (a principle illustrated in *al-Tawbah 9:67*).

- **Cross-References:**
  - *al-Hashr 59:19* — "Do not be like those who forgot Allah, so He made them forget themselves."
  - *Ibrāhīm 14:22* — Satan says on Judgment Day: "I had no authority over you except that I called you, and you responded."
  - *al-Nisāʾ 4:120* — "Satan promises them and fills them with hopes, but his promise is nothing but delusion."

- **Spiritual Lesson:**
  Maturidi concludes that the verse teaches the believer to **guard the heart** from heedlessness, arrogance, and habitual sin — for these are the cracks through which Satan enters.
  The one who remembers Allah is protected; the one who forgets Allah is overtaken.
  Victory in spiritual life belongs to **Ḥizb Allāh**, the Party of Allah, while utter loss belongs to **Ḥizb al-Shayṭān**, the Party of Satan.
  Each person chooses his party by the condition of his heart and the sincerity of his deeds.

Surah al-Mujādilah – Verse 20

Arabic:
إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُوْلَٰٓئِكَ فِى ٱلْأَذَلِّينَ

Tafsir

"Indeed, those who oppose Allah and His Messenger — they are among the most humiliated."

Maturidi Explains

Maturidi explains that this verse describes the **spiritual and existential state** of those who oppose Allah and His Messenger ﷺ. The verb **yuḥāddūna** (to oppose, resist, or stand against) is derived from *ḥadd* — meaning "boundary." Thus, they position themselves at the **opposite boundary** of Allah and His Messenger, in opposition to revelation, law, and truth.

For Maturidi, this "opposition" includes:

- denying the truth knowingly,
- resisting the Prophet's commands,
- undermining the believers,
- or aligning with the enemies of Islam (as noted in earlier verses).

Allah describes them: **"ulā'ika fī al-adhallīn"** — "they are among the most humiliated."
Adhallīn is the superlative form, meaning **the lowest, most disgraced, most debased**.

Maturidi clarifies:

- This humiliation is not merely physical but **spiritual humiliation** — the disgrace of a heart that rejected light, a soul stripped of honour, and a reputation lost before creation.
- It includes humiliation **in this world** (confusion, moral degradation, hypocrisy exposed) and **in the Hereafter** (public disgrace and eternal loss).

Thus, the verse establishes a law:
Opposition to Allah brings humiliation; obedience brings honour.

Maturidi's Insights

- **Humiliation is the mirror of their inner state:**
  Maturidi notes that humiliation (*dhull*) is not only a punishment but a *reflection* of their reality. When one opposes the source of honour — Allah — he necessarily becomes dishonoured. True honour (*ʿizzah*) is a divine gift; rejecting Allah removes its foundation.
- **Opposition as moral rebellion:**
  The word *yuḥāddūna* implies active resistance, not passive denial. These individuals **set themselves against divine law**, acting as adversaries to revelation. This deliberate stance leads to the most profound spiritual ruin.
- **The consequence matches the crime:**
  Because they attempted to degrade the truth — through lies, hypocrisy, betrayal, or mockery — Allah degrades them. Maturidi often emphasises the Qur'anic principle:
  Punishment resembles the sin.
  Their humiliation is justice for their arrogance.
- **Theological significance:**
  Maturidi refutes the view that honour comes from wealth, lineage,

or numbers. Those who opposed Allah often possessed these materially, yet Allah calls them "the most humiliated," proving that honour is **moral, not material**.

- **Cross-References:**
  - *Āl ʿImrān 3:26* — "You honour whom You will, and You humble whom You will."
  - *al-Mujādilah 58:5* — earlier in the surah: "Those who oppose Allah and His Messenger will be abased."
  - *al-Munāfiqūn 63:8* — "Honour belongs to Allah, His Messenger, and the believers."
- **Spiritual lesson:**
  Maturidi teaches that the believer seeks honour from Allah alone. Whoever aligns with Allah is honoured in both worlds; whoever opposes Him is humiliated in both.
  The verse is a reminder to maintain sincerity, submission, and reverence — for the heart that resists divine authority inevitably sinks into spiritual disgrace.

Surah al-Mujādilah – Verse 21

Arabic:

كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ

Tafsir

"Allah has decreed: 'Surely I and My messengers shall prevail.' Indeed, Allah is All-Powerful, Almighty."

Maturidi Explains

Maturidi explains that this verse declares a **divine law**, not merely a promise:
"Kataba Allāhu la-aghlabanna anā wa-rusulī."
The word *kataba* means "He has written, ordained, decreed," indicating something permanently established in the divine record. It signifies certainty: **the triumph of Allah and His messengers is an unchangeable decree**.

Maturidi notes that *la-aghlabanna* comes from the root **gh-l-b**, meaning "to overcome, to prevail, to dominate decisively." Its form here carries emphatic certainty. Allah is emphasizing that **ultimate victory** — whether through argument, truth, proofs, or physical victory — belongs to Him and to those who carry His message.

He further explains that the "victory of Allah" does not require numbers, strength, or worldly means. Rather:

- Allah prevails by **truth over falsehood**,
- His messengers prevail by **proof over deception**,
- The believers prevail by **patience over hardship**,
- And the Hereafter confirms the final triumph.

The verse ends with:
"Inna Allāha qawiyyun ʿazīz."
Maturidi highlights the meanings:

- **qawiyy** — the One whose power cannot be resisted or diminished.
- ʿ**azīz** — the One who cannot be defeated or humbled.

Thus, even if disbelievers appear powerful temporarily, or hypocrites plot secretly, their efforts cannot overturn what Allah has written.

Maturidi's Insights

- **Divine Victory is Certain, Even if Delayed:**
  Maturidi emphasises that Allah's decree may not manifest immediately in worldly terms, but **truth always prevails in its ultimate sense**. Those who oppose Allah may overpower temporarily, but their end is humiliation, as described in earlier verses.
- **Victory of Proof Before Victory of the Sword:**
  Maturidi says that the first form of victory is **ḥujjah** — the triumph of divine proof. Even when prophets faced rejection, their arguments, miracles, and message established proof that no falsehood could refute.
- **Spiritual Victory:**
  The believer triumphs even in adversity when he maintains sincerity and perseverance. The hypocrite loses even in comfort because he carries inner defeat. Thus, victory is not defined by material dominance, but by **alignment with Allah's decree**.
- **The Names "al-Qawiyy" and "al-ʿAzīz":**
  Maturidi explains that the pairing of these two names signifies:
  - Power that no force can challenge (al-Qawiyy),
  - And honour that no opponent can diminish (al-ʿAzīz).
    These names guarantee the certainty of Allah's decree.
- **Refuting the Opponents:**
  This verse answers the arrogance of the hypocrites and idolaters who imagined their schemes or alliances could harm the Prophet ﷺ or undermine the divine message. Their plots are temporary; **Allah's decree is eternal**.
- **Cross-References:**

- *Yūnus 10:82* — "Allah establishes the truth by His words."
- *Ṣād 38:82–83* — truth always defeats falsehood.
- *al-Ṣaff 61:8* — "They want to extinguish the light of Allah, but Allah will perfect His light."

- **Spiritual Lesson:**
  Maturidi concludes that the believer should place absolute trust in Allah's decree. No plot, no slander, no worldly setback can overturn what Allah has written. Victory belongs to the people of truth — in this world through steadfastness, and in the next through eternal honour.

Surah al-Mujādilah – Verse 22

Arabic:

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ

Tafsir

"You will not find a people who believe in Allah and the Last Day showing affection to those who oppose Allah and His Messenger, even if they be their fathers, or their sons, or their brothers, or their clan. They are those in whose hearts He has written faith and strengthened them with a spirit from Himself. He will admit them into Gardens beneath which rivers flow, to abide therein forever. Allah is pleased with them, and they are pleased with Him. They are the party of Allah. Truly, the party of Allah — they are the successful."

Maturidi Explains

Maturidi explains that this verse sets the **criterion of true faith (īmān)**: loyalty and affection (*muwādah*) cannot exist between a believer and one who **actively opposes** Allah and His Messenger ﷺ. This is not a prohibition on kindness, justice, or good conduct toward non-believers in general, but a prohibition of **intimate love, allegiance, or moral alignment** with those who resist revelation.

The key phrase:
"yuwaaddūna man ḥādda Allāha wa-rasūlahu"
("show affection to those who oppose Allah and His Messenger").
Maturidi notes:

- *ḥadda* (from ḥadd) means to **stand in hostile opposition**,
- and *muwādah* means **deep, intimate love**, not ordinary kindness.

Thus, a believer's **inner loyalties** must align with truth, not with falsehood — even if those who oppose Allah are one's **fathers, sons, brothers, or clan**. Maturidi clarifies that this verse does not command hatred toward relatives but **prohibits siding with them against truth**, or loving their disbelief.

Allah then describes the believers:
"ulā'ika kataba fī qulūbihimu ʾl-īmān"
("they are those in whose hearts Allah has written faith").
Maturidi explains that *kataba* means Allah has **affirmed**, **established**, and **engraved** faith in their hearts — making it firm, stable, and unwavering before trials.

Next:
"wa-ayyadahum bi-rūḥin minhu"
("and strengthened them with a spirit from Himself").
Maturidi interprets *rūḥ* here as:

- **divine support**,

- **light**,
- **guidance**,
- **inner tranquillity**,
- and **victory** derived from Allah.

This "spirit" is not a created entity entering the heart, but a divine strengthening — *ta'yīd ilāhī*.

Allah then promises them **Gardens beneath which rivers flow**, eternal residence, and states:
"raḍiya Allāhu ʿanhum wa-raḍū ʿanhu"
("Allah is pleased with them, and they are pleased with Him").
For Maturidi, this is the highest honour:

- Allah's pleasure = acceptance of their deeds.
- Their pleasure = complete contentment with Allah's decree.

Finally, their identity:
"ulā'ika ḥizbu ʾllāh" — "They are the party of Allah."
Maturidi explains that this contrasts with *ḥizbu ʾsh-shayṭān* (v.19).
One's "party" is determined by:

- whom one loves,
- whom one supports,
- and whom one aligns with in truth.

Maturidi's Insights

- **Faith is loyalty to truth, not blood:**
  Maturidi emphasises that this verse does not sever family ties but establishes that **faith takes precedence over lineage** when the two

conflict. A believer never supports falsehood, even if a relative promotes it.

- **The heart's orientation defines identity:**
  The phrase "Allah has written faith in their hearts" shows that true īmān is:
  - inward,
  - firm,
  - protected by Allah,
  - and resistant to corruption or hypocrisy.
- **The meaning of "spirit from Him":**
  Maturidi states this is **divine assistance**, not a part of Allah or a literal spirit entering the body. This support strengthens the heart against fear, doubt, or pressure. It is similar to the support given to the Prophets and to the believers in battle.
- **Mutual pleasure:**
  "Allah is pleased with them, and they are pleased with Him" expresses the completion of servitude and divine approval. Maturidi highlights that:
  - Allah's pleasure is His acceptance and reward.
  - Their pleasure is contentment with His decree and trust in His wisdom.
    This is the highest spiritual rank.
- **Contrast of spiritual parties:**
  - **Ḥizb Allāh (Party of Allah):** Truth, sincerity, loyalty, divine support, Paradise.
  - **Ḥizb al-Shayṭān (Party of Satan):** Hypocrisy, deception, opposition to truth, forgetfulness of Allah, loss.

Every soul chooses its "party" through its inner allegiance.

- **Theological implication:**
  The verse refutes those who claim faith is mere utterance. True faith includes:
  - conviction,
  - loyalty,
  - inner alignment,
  - and divine support.
    If one's heart aligns with enemies of Allah, faith has not been written in the heart.
- **Cross-References:**
  - *al-Tawbah 9:24* — love for Allah and His Messenger must be above love of wealth and family.
  - *Āl ʿImrān 3:28* — warning against taking enemies of Allah as intimate allies.
  - *al-Mā'idah 5:54* — Allah brings a people He loves and who love Him.
- **Spiritual lesson:**
  Maturidi concludes that this verse defines the **identity of the believer**:
  loyalty to Allah above all, sincerity in the heart, courage to uphold truth, and contentment with divine decree.
  Such a person belongs to **Ḥizb Allāh**, the Party of Allah —
  and they are the ones who will truly succeed.

Surah al-Hashr – Verse 1

Arabic:

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

Tafsir

"Whatever is in the heavens and whatever is on the earth glorifies Allah. And He is the All-Mighty, the All-Wise."

Maturidi Explains

Maturidi begins by noting that this surah opens with tasbīḥ — the universal glorification of Allah by all created beings. The phrase *yusabbiḥu lillāh* indicates continuous, present-tense praise. It means that every created thing — celestial or earthly, animate or inanimate, visible or unseen — is in a constant state of glorifying Allah.

He explains that glorification (tasbīḥ) is not limited to verbal expression. Rather, the very existence, order, and perfection of creation are themselves a form of declaring Allah's transcendence and perfection. In this sense, their tasbīḥ is both their state and their testimony.

The verse establishes that divine might and divine wisdom are inseparable:
al-ʿAzīz — the One whose decree cannot be opposed;
al-Ḥakīm — the One whose every act is grounded in perfect wisdom.
For Maturidi, this pairing teaches that Allah's dominion is never arbitrary, and His wisdom is never overcome.

This opening also links the theme of the surah: the expulsion of Banū Naḍīr, the hypocrites' betrayal, and the divine management of events are all manifestations of Allah's might and wisdom.

The glorification of the heavens and earth serves as a rebuke to those who refused to obey and recognise the truth — if even inanimate creation is in submission, how can those gifted intellect refuse submission?

Maturidi's Insights

- **Universal Worship:**

Maturidi emphasises that every part of creation performs tasbīḥ — whether by speech (for the angels), or by state (for the heavens and earth). The harmony of creation is itself evidence of its glorification.

- **Theological Refutation:**

This verse refutes the philosophers who claimed that the universe is self-sustaining or eternal; its constant glorification proves total dependence on the Creator.
Likewise, it refutes the anthropomorphists, for Allah is exalted above all resemblance — glorified by all creation precisely because He is unlike it.

- **The Relationship Between Might and Wisdom:**

Maturidi frequently highlights the pairing of divine names. Here, might (ʿizzah) without wisdom could imply harshness; wisdom without might could imply weakness.
The Qur'an combines them to show the perfection of Allah's authority.

- **Creation as Evidence:**

The equilibrium of the heavens, the order of the stars, the precision of seasons, the variation of creatures — all are forms of glorification testifying to their Maker.

- **Spiritual Lesson:**

Just as the heavens and earth are in unbroken tasbīḥ, the believer should strive for constant remembrance — aligning his heart with the rhythm of the universe.
Those who fail to remember Allah separate themselves from a creation otherwise immersed in the praise of its Lord.

Surah al-Hashr – Verse 2

Arabic:

هُوَ ٱلَّذِىٓ أَخۡرَجَ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن دِيَٰرِهِمۡ لِأَوَّلِ ٱلۡحَشۡرِۚ مَا ظَنَنتُمۡ أَن يَخۡرُجُواْۖ وَظَنُّوٓاْ أَنَّهُم مَّانِعَتُهُمۡ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنۡ حَيۡثُ لَمۡ يَحۡتَسِبُواْۖ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعۡبَۖ يُخۡرِبُونَ بُيُوتَهُم بِأَيۡدِيهِمۡ وَأَيۡدِى ٱلۡمُؤۡمِنِينَۖ فَٱعۡتَبِرُواْ يَٰٓأُوْلِى ٱلۡأَبۡصَٰرِ

Tafsir

“He is the One who expelled those who disbelieved among the People of the Book from their homes at the first gathering. You did not think they would leave, and they thought their fortresses would protect them from Allah. But Allah came upon them from where they did not expect, and He cast terror into their hearts. They destroyed their own houses with their own hands and the hands of the believers. So take heed, O people of insight.”

Maturidi Explains

Maturidi begins by situating this verse in its historical context: the expulsion of **Banū Naḍīr**, a Jewish tribe in Madinah who violated their treaty with the Prophet ﷺ and conspired with the hypocrites to assassinate him. After their treachery was exposed, Allah decreed their removal from their fortresses in the outskirts of Madinah.

The opening "*He is the One*" (هو) emphasizes divine agency — the expulsion was not merely a military outcome, but a decree of Allah manifesting through events. Maturidi highlights that every political, military, or social shift occurs by divine will, even as humans appear to be the agents.

"From their homes at the first gathering" (لِأَوَّلِ ٱلْحَشْرِ)

Maturidi notes two interpretations among early scholars:

1. **Their first gathering for exile in this world**, meaning this was the first time the People of the Book were removed collectively from their land in the era of Islam.
2. **The first of two gatherings**, the second being the gathering of all creation on the Day of Resurrection.

Both meanings, he explains, align with the Qur'anic style of multilayered expression.

"You did not think they would leave"

The Muslims assumed Banū Naḍīr would resist to the end because of their wealth, their stores, and the strength of their fortresses. Their departure seemed impossible.

"And they thought their fortresses would protect them from Allah"

Their trust was misplaced — they believed walls, engineering, and strategic alliances could defy divine decree.
For Maturidi, this highlights a central theological lesson: security built on material means is fragile unless it is rooted in obedience to Allah.

"Allah came upon them from where they did not expect"

Maturidi remarks that divine punishment often comes through the very means people rely on. Instead of a direct assault, Allah collapsed their

confidence, destroyed their unity, and allowed fear to defeat them before swords could.

"He cast terror into their hearts"

This fear was not psychological weakness alone; it was a divine act. Maturidi explains that terror (الرعب) removes rational judgment, paralyses planning, and causes the heart to lose courage — a form of spiritual defeat before physical defeat.

"They destroyed their own houses with their own hands"

In desperation, Banū Naḍīr dismantled their own homes to retrieve timber, beams, and valuables before leaving.
Maturidi sees this as the utmost humiliation: those who once boasted of their fortresses were reduced to tearing them apart.

"So take heed, O people of insight"

This is a divine command to reflect: arrogance leads to humiliation; disobedience leads to ruin; worldly strength collapses without divine support.

Maturidi's Insights

- **Divine Governance of History**

Maturidi stresses that political and military events are manifestations of Allah's decree. Victory and defeat, security and exile, rise and fall — all unfold under divine wisdom.

- **Misplaced Reliance**

Banū Naḍīr trusted walls, alliances, wealth, and strategy — but none of these protect against Allah's command.
Maturidi frequently warns that reliance on means without reliance on Allah is spiritual blindness.

• **Terror as Divine Intervention**

Allah's casting of fear shows that battles are not won by numbers or architecture. A single moment of fear can dismantle an entire fortress. This affirms that divine assistance can manifest in non-physical forms.

• **Self-Destruction as a Consequence of Sin**

Their tearing down of their own houses symbolizes how sin leads a person to destroy himself. Maturidi extends this symbolism:
Every sinner who disobeys Allah is, in reality, dismantling his own spiritual house.

• **A Warning to the Hypocrites**

This event was also an indirect warning to the hypocrites in Madinah — their alliances and plots would end in humiliation just as Banū Naḍīr's did.

• **A Lesson for All Times**

The command "take heed" shows that this is not a historical anecdote but an everlasting lesson. Insightful believers look at the fall of others and protect themselves from the same arrogance.

• **Theological Refutation**

The verse refutes:

- those who deny divine decree (the Qadariyya) — for Allah clearly willed their removal;
- those who deny divine wisdom — for the event unfolded with perfect justice;
- those who trust only material power — for it failed utterly.

Surah al-Hashr – Verse 3

Arabic:

وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْـَٔاخِرَةِ عَذَابُ ٱلنَّارِ

Tafsir

"And had Allah not decreed exile for them, He would have punished them in this world. And for them in the Hereafter is the punishment of the Fire."

Maturidi Explains

This verse continues the account of Banū Naḍīr's expulsion by clarifying that their exile was not a political compromise, nor a mere worldly arrangement — it was a **divinely decreed punishment**, chosen by Allah in His wisdom.

"Had Allah not written for them al-jalā' (exile)"

Maturidi explains that the word **al-jalā'** refers to forced removal from one's homeland with one's provisions, families, and belongings. It differs from *sirāḥ* (slaughter) or *qatl* (execution). It is a punishment that humiliates yet preserves life.

Allah had *written* (kataba) this as their fate — meaning He decreed it in His eternal knowledge and executed it through His divine will.

"He would have punished them in this world"

Maturidi highlights that two punishments were possible:

1. **Execution**, as treason demanded,
2. **Or exile**, which Allah decreed instead.

Why exile and not execution?

Maturidi explains that this was a manifestation of Allah's **mercy mixed with justice**. Their betrayal warranted worldly punishment, but Allah chose the lighter of the two — exile — due to His wisdom in dealing with the early Muslim community.

The exile served four wisdoms:

1. To expose their hypocrisy

The Jewish tribe's treason, previously hidden, became fully known.

2. To break their alliance with the hypocrites

The hypocrites promised support but abandoned them. Their humiliation revealed the emptiness of those alliances.

3. To preserve the blood of the Muslim community

A full-out conflict might have harmed the believers disproportionately.

4. To teach that Allah controls outcomes

They trusted walls and weapons; Allah dismantled their pride with minimum military effort.

"And for them in the Hereafter is the punishment of the Fire."

The exile was only the **beginning** of their punishment.
The true and final punishment awaits them in the Hereafter.

Maturidi stresses:
Worldly punishments are temporary, corrective, and sometimes merciful.
But the punishment of the Hereafter results from their **willful disbelief**, not mere political rebellion.

The verse divides their fate into two layers:

- **A worldly punishment** — exile, humiliation, and loss,

- **An eternal punishment** — the Fire, due to persistent rejection of divine truth.

Maturidi's Insights

• **Divine Decree and Justice**

Maturidi highlights that exile was decreed by Allah — not forced by circumstances.
The phrasing "had Allah not written" shows the primacy of divine qadar in worldly events.
This refutes sects denying divine decree.

• **Mercy Within Punishment**

Even when punishing, Allah's decree contains mercy.
Exile spared their lives, allowed them to take wealth, and offered them a chance to reflect.
Execution would have been harsher — yet justified.

• **Hypocrisy Exposed**

Their allies among the hypocrites abandoned them.
Allah's decree revealed reality: false supports collapse under divine command.

• **Punishment Corresponds to Crime**

Their crime had two dimensions:

- **Political treason** → punished with exile
- **Spiritual disbelief** → punished with Hellfire
  Thus, Allah's justice covers both worldly and spiritual dimensions.

• **Worldly Punishment Does Not Erase Eternal Punishment**

Maturidi emphasises that suffering a punishment in this world does **not** automatically absolve disbelief.
Their exile does not save them from the Fire because they died upon kufr.

- **Divine Wisdom in Gradual Punishment**

The lighter punishment in this world does not contradict the severe punishment in the next.
Allah gives respite in life to expose hypocrites, test believers, and manifest His wisdom.

- **A Warning to Others**

The verse serves as an admonition:
Those who betray Allah's Messenger ﷺ should not assume that worldly escape means safety.

- **A Test for the Believers**

Maturidi notes that believers learned from this verse:
Victory is not always through combat; sometimes Allah achieves victory by turning enemies against themselves.

Surah al-Hashr – Verse 4

Arabic:

ذَٰلِكَ بِأَنَّهُمْ شَآقُّواْ ٱللَّهَ وَرَسُولَهُۥۚ وَمَن يُشَاقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

Tafsir

"That is because they opposed Allah and His Messenger. And whoever opposes Allah — then indeed Allah is severe in punishment."

Maturidi Explains

Maturidi begins by linking this verse to the previous discussion regarding Banū Naḍīr. Their exile was not merely a political consequence, but the result of **spiritual rebellion** — opposition to Allah and His Messenger ﷺ.

"That is because they opposed Allah and His Messenger"

The word **shāqqū** (شَاقُّوا) comes from *shiq* — meaning "a side" or "a division."
To **oppose** Allah and His Messenger is to:

- place oneself on the opposite "side,"
- establish separation between oneself and divine command,
- and resist truth knowingly.

Maturidi stresses: This is not accidental disagreement; it is intentional, conscious opposition.

Banū Naḍīr violated covenants, plotted treachery, and supported the enemies of Islam. Their hostility was ideological as well as political.

Opposing Allah = Opposing Revelation

For Maturidi, opposing Allah does not mean confronting His essence (which is impossible), but opposing:

- His commands,
- His legislation,
- His Messenger,
- and His Book.

Thus, disobedience that contains hostility is categorised as **muḥāddah** (opposition).

“And whoever opposes Allah — then Allah is severe in punishment.”

This establishes a universal principle:

Anyone who sets himself against divine guidance will face:

- disgrace in this world,
- and severe punishment in the next.

Maturidi notes that Allah describes Himself here as:

شَدِيدُ الْعِقَابِ — “severe in punishment.”

This is not cruelty, but perfect justice.

Allah’s punishment is severe because:

1. **His right over creation is the greatest right**,
2. **His blessings upon creation are countless**,
3. **Opposing Him is opposing truth itself**,
4. **His punishment corresponds to His majesty**,
5. And because **there is no one more patient than Allah**, yet when He punishes, He does so with absolute justice.

Maturidi’s Insights

• Opposition as an Inner State

Maturidi distinguishes between:

- **sin through weakness**,
- and **sin through opposition**.

The first is forgiven through repentance; the second is rebellion deserving of punishment.

Banū Naḍīr opposed Allah not accidentally but persistently, through treachery and arrogance.

• **The Severity of Opposing the Messenger**

Opposing the Messenger ﷺ is mentioned alongside opposing Allah to show that:

- the Messenger speaks by revelation,
- honouring him is part of honouring Allah,
- disobeying him is disobedience to Allah.

Thus, there is no path to Allah except through the Prophet ﷺ.

• **Divine Punishment Is Measured and Just**

Maturidi emphasises that Allah's punishment is never arbitrary.

It matches:

- the intention,
- the arrogance,
- and the degree of rebellion.

The hypocrites and Banū Naḍīr combined deception with open hostility — therefore their punishment was severe.

• **Theological Refutation**

This verse refutes:

- **The Murji'ah**, who claimed sin does not harm faith;
- **The philosophers**, who denied that Allah punishes individuals for rebellion;
- **The Qadariyya**, who denied divine decree in punishment.

Allah explicitly states both **the cause** (their opposition) and **the result** (His severe punishment).

• **A Warning to the Believers**

Maturidi notes that believers must examine themselves:

- Are their actions aligned with Allah and His Messenger?
- Or are they subtly resisting divine command?

This verse teaches that even minor opposition, if left unchecked, grows into spiritual rebellion.

• **Spiritual Lesson**

The believer must always keep his heart on the "side" of Allah and His Messenger.
Opposition begins in the heart before it appears in action.
Thus, purity of intention is the foundation of obedience.

Surah al-Hashr – Verse 5

Arabic:

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَـٰسِقِينَ

Tafsir

"Whatever palm trees you cut down or left standing on their roots — it was by Allah's permission, and so that He might disgrace the defiantly disobedient."

Maturidi Explains

This verse addresses a historical event during the siege of Banū Naḍīr. When the Prophet ﷺ ordered the cutting of certain **date palms** around

their fortresses, the Jews objected and mocked the believers, claiming that Muslims corrupted the land.

Allah revealed this verse to declare that:

- the cutting was **not destruction**,
- it was **not oppression**,
- it was **not waste**,
- and it was **entirely by Allah's permission** and divine wisdom.

"Whatever *līnah* you cut down…"

Maturidi notes that *līnah* refers to a specific type of date palm — soft, valuable, and prized. Cutting such trees would normally be discouraged, but in this case, it served a strategic purpose:

- clearing the battlefield,
- weakening the defenses of Banū Naḍīr,
- and removing cover used by the defenders.

"…or you left standing on their roots…"

Some trees were cut, others left untouched.
The variation was deliberate; both actions were:

- guided by strategic necessity,
- commanded by the Prophet ﷺ,
- and sanctioned by Allah's will.

Maturidi highlights the linguistic precision: both cutting and leaving were acts of obedience because both were done **under the Prophet's instruction and Allah's permission**.

"It was by the permission of Allah"

This clause is critical.

It establishes:

- The Prophet's ﷺ action was divinely approved.
- The believers' actions were lawful, not transgressive.
- War decisions made by the Messenger ﷺ are rooted in revelation.

Some Jews accused the Muslims of contradicting the Qur'an's prohibition of corruption (fasād). This verse refuted their claim — the cutting was not fasād but qadar (divine decree).

"And so that He might disgrace the defiantly disobedient."

The humiliation (khizy) of Banū Naḍīr was twofold:

1. **Material:**
   Their fortresses, wealth, and pride were dismantled.
2. **Moral:**
   Their criticism of the believers backfired; Allah publicly declared the Muslims' actions rightful and their own disbelief disgraceful.

Their humiliation was a direct result of their arrogance, betrayal, and rejection of truth.

Maturidi's Insights

• Obedience Is Defined by Divine Permission

Actions are not judged merely by appearance.
Cutting trees may appear harmful, but:

- if done by divine permission,
- under prophetic instruction,
- with purpose and wisdom,

it becomes obedience.

Likewise, Maturidi notes, actions that appear good outwardly may be sinful if done with corrupt intention or in opposition to revelation.

- **No Military Action of the Prophet ﷺ Lacks Wisdom**

Maturidi stresses that the Prophet ﷺ acted by revelation or divine guidance.
His commands in war were not impulsive but divinely supported.

This refutes critics who attempt to judge prophetic actions through material, secular logic.

- **The Real Corruption is Disobedience**

The hypocrites and Jews accused the Muslims of causing fasād by cutting the trees.
Allah reverses the accusation:
true corruption is their disbelief and treachery, not the Prophet's lawful action.

- **Divine Humiliation is in Proportion to Arrogance**

Those who seek honour through rebellion are disgraced by Allah.
The humiliation of Banū Naḍīr — tearing their own fortresses, losing their land, and being exposed — reflects the moral principle:

Whoever opposes Allah is humbled by Allah.

- **A Lesson on Divine Permission (Idhn)**

Maturidi emphasises that the phrase *bi-idhnillāh* refutes:

- the Muʿtazilah claim that human acts occur independently of Allah's will;
- the fatalist view that humans have no agency.

Both divine decree and human action are acknowledged.

- **The Wisdom of Limited Destruction**

Only **some** palms were cut.
This teaches:

- restraint in war,
- proportionality,
- avoidance of unnecessary harm.

Islamic strategy balances necessity with mercy.

• **A Test for the Believers**

Some companions hesitated while cutting the trees, fearing they might harm Muslim morale or violate divine law.
Allah's reassurance strengthened their confidence:

Obedience is not measured by logic alone, but by alignment with revelation.

• **Spiritual Lesson**

The believer learns:

- obedience is superior to opinion,
- divine permission sanctifies action,
- and Allah's wisdom may not always be immediately apparent.

Faith demands trust in divine decree and prophetic guidance, even when events seem unusual or counterintuitive.

Surah al-Hashr – Verse 6

Arabic:

وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

Tafsir

"And whatever Allah granted to His Messenger from them — you did not spur your horses or camels for it. But Allah gives authority to His messengers over whom He wills. And Allah is over all things Powerful."

Maturidi Explains

This verse explains a unique ruling regarding **fay'** — wealth obtained from an enemy **without** battle, combat, or pursuit.
Banū Naḍīr surrendered without a full-fledged fight; therefore, their property was considered **fay'**, not spoils of war (ghanīmah).

Maturidi emphasises that this distinction reflects both **legal wisdom** and **divine distribution**.

"Whatever Allah granted to His Messenger from them…"

The wealth, land, palm groves, houses, and possessions of Banū Naḍīr were not acquired through battle, but through divine intervention:

- terror was cast into their hearts,
- their fortresses collapsed in morale,
- and they surrendered without resistance.

Thus, the acquisition was directly attributed to Allah.

"You did not spur your horses or camels for it."

This is a legal statement.

The Muslims did **not**:

- ride cavalry,
- engage infantry,

- shed blood,
- nor exert military force.

Therefore:

- this was **not ghanīmah** (which requires battle and is distributed to soldiers),
- but **fay'** (which goes to the Prophet ﷺ to distribute according to Allah's command).

Meaning of "You did not spur your horses or camels"

Maturidi explains the phrase as:

- *awjafa* → to ride rapidly, drive forward, or exert force in battle.

Because no such exertion occurred, the ruling differs from wartime spoils.

"But Allah gives authority to His messengers over whom He wills."

This is the theological heart of the verse.

Victory was not achieved through military prowess but through:

- divine decree,
- prophetic leadership,
- and Allah's granting dominance over the treacherous.

Maturidi clarifies that Allah's "giving authority" reflects:

- **His support**,
- **His decree**,
- and **His justice** in exposing the treachery of Banū Naḍīr.

"And Allah is Powerful over all things."

This ending affirms:

- Allah grants victory without means,
- provides wealth without combat,
- humbles enemies without swords,
- and enriches His Messenger ﷺ without struggle.

His power is not bound by human strategy.

Maturidi's Insights

• **The Nature of Fay'**

Maturidi explains that *fay'* is wealth granted directly by divine intervention — acquired without battle.

This verse forms the foundation for Islamic jurisprudence on:

- public lands,
- captured property without combat,
- and assets surrendered by treaty or fear.

It is allocated according to Qur'an 59:7, not according to war spoils law (8:41).

• **Divine Victory Without Battle**

This event proves that:

- Allah can defeat enemies without swords,
- fear can be more decisive than combat,
- and His support manifests in unseen ways.

Maturidi links this to battles such as Badr and Hunayn, where divine support determined outcomes, not numbers.

• **Refutation of Self-Reliance**

By stating that the Muslims did not ride their horses, Allah removes any possibility of attributing victory to human might.

This fights arrogance and teaches tawḥīd:

Victory is from Allah alone.

- **Establishing the Prophet's Authority**

The verse affirms that wealth acquired without battle belongs entirely to the Prophet ﷺ to distribute as he sees fit — by revelation, not preference.

This validates:

- his judgment,
- his leadership,
- and his divine mandate.

- **Allah's Unlimited Power**

Ending with *qadīr* (all-powerful) teaches:

- human means do not restrict Allah,
- His decree operates beyond material causes,
- and His will determines outcomes with absolute freedom.

- **A Warning to the Hypocrites**

Maturidi notes that hypocrites believed wealth would strengthen Banū Naḍīr.
Instead, Allah transferred that same wealth to His Messenger ﷺ — a sign that:

- whoever opposes Allah loses,
- whoever supports Allah gains,
- alliances built on falsehood crumble.

- **Spiritual Lesson**

For the believer:

- Do not rely solely on material means.
- Do not despair when means appear lacking.
- Do not attribute success to effort alone.
- Recognise Allah as the true giver of victory, wealth, and outcome.

Maturidi concludes:

The heart of the believer rests not in horses or camels, numbers or weapons, but in the decree of Allah — the One who grants without measure and protects without effort.

Surah al-Hashr – Verse 7

Arabic:

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۙ كَى لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ ۖ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

Tafsir

“Whatever Allah granted to His Messenger from the people of the towns is for Allah, the Messenger, his relatives, the orphans, the needy, and the traveller — so that it does not become a fortune circulating only among the rich among you. Whatever the Messenger gives you, take it; and whatever he forbids you, abstain from it. And fear Allah. Indeed, Allah is severe in punishment.”

Maturidi Explains

This verse continues the ruling of *fay'* and expands its scope. It establishes a comprehensive economic, spiritual, and legal framework for how wealth gained **without battle** must be distributed.

"Whatever Allah granted to His Messenger… is for Allah, the Messenger…"

Maturidi notes that Allah's wealth is not literal possession — rather, "for Allah" means:

- it is assigned by His command,
- distributed by His legislation,
- and governed by His wisdom.

The Prophet ﷺ receives it as **trustee**, not as personal owner.

"…and for the Messenger, his relatives, the orphans, the needy, and the traveller."

These categories form a divinely ordained distribution plan. Maturidi observes:

- This is not charity from the Prophet ﷺ,
- but a legal allocation fixed by revelation.

He highlights the unique inclusion of **dhī l-qurbā** (the Prophet's relatives), reflecting their honour as part of the Ahl al-Bayt and their prohibition from taking regular zakāh.

Purpose of This Distribution

"So that it does not become a fortune circulating only among the rich among you."

Maturidi explains this profoundly:

- Wealth must not accumulate in the hands of elites.
- Islam prohibits structural inequality.

- Economic justice is part of spiritual justice.
- Fay' is designed to protect society from concentration of wealth.

He notes that this verse establishes one of Islam's earliest economic principles:

Wealth must circulate, not stagnate — and must uplift the weak, not empower only the strong.

This refutes any ideology that favours hoarding, elite control, or disparity between classes.

"Whatever the Messenger gives you — take it. Whatever he forbids you — abstain from it."

This sentence is monumental in Maturidi theology.

He explains that this command:

- affirms the authority of the Sunnah,
- establishes the Prophet ﷺ as a legislative source,
- and makes obedience to him obligatory in all areas: worship, economics, ethics, warfare, social conduct, and personal life.

This verse is one of the clearest proofs in the Qur'an that:

- the Prophet's commands are binding,
- his prohibitions are binding,
- and his teachings beyond the Qur'an carry divine authority.

"And fear Allah — indeed Allah is severe in punishment."

Strikingly, after speaking of wealth, economics, and social justice, Allah concludes with fear of punishment.

Maturidi says:

- This warns against greed, hoarding, or resisting prophetic authority.
- It rebukes those who challenge the Prophet's decision in distributing wealth.
- It teaches that economic injustice is a major spiritual crime.

Maturidi's Insights

• **Fay' is Not Personal Wealth**

Maturidi emphasises that the Prophet ﷺ did not enrich himself.
He distributed fay' according to divine command.
This verse protects prophetic honour from accusations of self-enrichment.

• **Economic Justice as Revelation**

The rule "so that wealth does not circulate among the rich" is not human policy — it is divine legislation.
Thus, social justice is not optional; it is part of īmān.

• **The Prophet's Authority is Absolute**

The command "take what he gives and avoid what he forbids" is foundational in Sunni theology.
For Maturidi, this proves that the Sunnah is:

- revelation (waḥy ghayr matlūw),
- binding,
- and inseparable from the Qur'an.

It refutes the:

- Qur'ānists,
- Mu'tazila,

- and anyone who downplays prophetic authority.

• **A Warning Against Challenging Prophetic Decisions**

Maturidi notes that some hypocrites questioned the Prophet's distribution of wealth.
This verse annihilates such behaviour.

To question the Messenger's judgment is to question Allah's judgment.

• **Islam Prevents Economic Elite Capture**

By distributing fay' to:

- relatives of the Prophet,
- orphans,
- the needy,
- travellers,

Islam ensures wealth serves moral and communal upliftment, not elite accumulation.

• **Divine Power Behind Economic Reality**

Allah, not markets or strategies, determines the ultimate flow of wealth.

Wealth taken from Banū Naḍīr was divinely reassigned to the Prophet ﷺ — a sign that victory is spiritual, not material.

• **Spiritual Lesson**

True believers submit fully to:

- divine decree,
- prophetic instruction,
- economic justice,
- and moral responsibility.

The verse reminds that disobedience here invites **severe punishment**, because rejecting the Prophet's commands — whether spiritual or economic — is rejection of Allah's instruction.

Surah al-Hashr – Verse 8

Arabic:

لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ

Tafsir

"It is for the poor emigrants who were expelled from their homes and their wealth, seeking the bounty of Allah and His pleasure, and who support Allah and His Messenger — they are the truthful."

Maturidi Explains

This verse identifies the **first rightful recipients** of the *fay'* wealth: **the poor Muhājirīn** — those who emigrated from Makkah to Madinah for the sake of Islam.

Maturidi highlights that this verse is not simply economic guidance; it is a tribute to the first generation of believers who sacrificed everything for the religion.

"The poor emigrants who were expelled from their homes and wealth…"

Maturidi emphasises the severity of their sacrifice:

- They were **forced out** (أُخْرِجُوا) — expelled against their will.

- They abandoned **homes**, **property**, **trade**, and **families**.
- Many left Makkah with **nothing but their faith**.

This verse immortalises their hardship and ennobles their poverty as a badge of sincerity.

"Seeking Allah's bounty and His pleasure…"

Their migration was not for trade, politics, or worldly gain, but **purely for Allah**.

Maturidi differentiates two motives:

1. **Seeking Allah's bounty** (faḍl)
2. **Seeking Allah's pleasure** (riḍwān)

He explains:

- Allah's bounty refers to His mercy, provision, victory, and support.
- Allah's pleasure refers to spiritual acceptance and nearness.

Thus, the Muhājirīn combined worldly sacrifice with spiritual aspiration.

"And they support Allah and His Messenger"

Supporting Allah means supporting:

- His religion,
- His revelation,
- His laws,
- His Messenger ﷺ.

Maturidi clarifies that Allah does not need support; this is metaphorical language for supporting the truth that Allah revealed.

Their support manifested in:

- defending Islam,
- standing with the Prophet ﷺ,
- enduring persecution,
- sacrificing their lives and wealth.

"They are the truthful."

This is one of the highest praises in the Qur'an.

Maturidi explains:

- Truthfulness (ṣidq) means sincerity in faith, intention, speech, and action.
- Their deeds matched their words; their sacrifices matched their claim to faith.

The Qur'an rarely uses such a definitive statement.
Here, it declares the Muhājirīn as **the truest** in iman.

Maturidi's Insights

• **The Rank of the Muhājirīn**

Maturidi states that this verse demonstrates their superiority over other groups, because:

- they were first to believe,
- they bore the greatest hardship,
- and they supported the Prophet ﷺ at his most vulnerable moment.

This verse is used by Sunni scholars to establish the spiritual rank of the Muhājirīn, especially the earliest Muslims.

• **Poverty in the Path of Allah is Honour**

Their poverty was not failure — it was virtue.
The world may see them as deprived; Allah sees them as elevated.

• **Migration for Faith is a Universal Principle**

Maturidi draws a theological point:

Migration (hijrah) is not unique to one generation.
Every believer is called to:

- leave sin,
- leave harmful environments,
- and migrate with their hearts to Allah.

• **The True Meaning of Supporting Allah**

Supporting Allah does not mean aiding a deity — it means:

- manifesting His religion in the world,
- defending it,
- obeying it,
- and upholding justice.

The Muhājirīn demonstrated this through action, not words.

• **Divine Testimony of Sincerity**

Being labelled "truthful" by Allah is a **divine certification**.
Maturidi stresses that Allah does not testify to a servant's sincerity unless it is absolute and proven.

• **Fay' Prioritises Those Who Sacrificed Most**

The allocation of fay' begins with:

- those who gave everything,
- those who stood with truth when it was difficult,

- and those who had no safety net but Allah.

This creates a universal principle in Islamic governance:

Assistance belongs first to those who sacrificed for the religion.

• A Warning Against Neglecting the Muhājirīn

By prioritising them, Allah warns the community not to overlook people who serve faith yet endure hardship.

• Spiritual Lesson

The believer learns:

- true sincerity requires sacrifice,
- Allah recognizes every hardship endured for His sake,
- and worldly losses in the path of Allah are repaid with eternal honour.

Surah al-Hashr – Verse 9

Arabic:

وَٱلَّذِينَ تَبَوَّءُوا۟ ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

Tafsir

“And those who settled in the homeland and in faith before them — they love those who migrated to them, and they find no need in their hearts for what is given to the others, and they give them preference over themselves even if they are in need. And whoever is protected from the greed of his own soul — they are the successful.”

Maturidi Explains

This verse praises **the Anṣār**, the Helpers of Madinah, who welcomed the Muhājirīn with unmatched generosity and purity of heart.

Together, Verses 8 and 9 describe the two greatest communities in early Islam:

- **the Muhājirīn** — praised for sacrifice,
- **the Anṣār** — praised for generosity and sincerity.

"Those who settled the homeland and faith before them…"

Maturidi notes a profound pairing: not only did the Anṣār settle in **al-dār** (the city of Madinah), but also in **al-īmān** (faith).

He explains:

- They were firmly rooted in faith before the Muhājirīn arrived.
- Their hearts had already been moulded by Islām.
- Their faith became as much a home as their physical city.

This expresses both **stability in belief** and **readiness to receive the emigrants**.

"They love those who migrated to them"

This love was:

- pure,
- sincere,
- free of jealousy,
- free of worldly motives.

They honoured the Muhājirīn not because they brought wealth — for they brought none — but because they brought **faith, truth, and the Messenger ﷺ**.

Maturidi stresses:
Love for the believers is a sign of genuine īmān; hatred or envy is a sign of hypocrisy.

"They find no need in their hearts for what others were given"

This refers to *fayʾ* and its distribution.

Some of the wealth of Banū Naḍīr was allocated to the Muhājirīn only. The Anṣār accepted this **without envy**, because:

- they valued faith over wealth,
- they trusted the Prophet's decision,
- and they saw the Muhājirīn as family, not rivals.

This is an exalted level of spiritual purity.

"They give preference over themselves, even if they are in need."

This describes **iʾthār** — one of the highest virtues in Islam.

The Anṣār:

- shared their homes,
- divided their wealth,
- split their farmlands,
- and even offered half of their possessions
  to the Muhājirīn — often while they themselves were struggling.

Maturidi notes that iʾthār is superior to charity because:

- charity is giving from excess,
- iʾthār is giving from need.

"Whoever is protected from the greed of his soul — they are the successful."

Here, Maturidi gives a deep psychological and spiritual analysis:

- **Shuḥḥ (greed)** is not mere miserliness;
- it is an inner obsession with the self,
- the root of envy, selfishness, and worldly fear.

Protection from greed is a divine favour, not self-acquired.

Maturidi stresses:

The greatest wealth is a heart free from greed.

Therefore, the Anṣār attained **true success** because their hearts were purified from this spiritual disease.

Maturidi's Insights

• **The Anṣār's Faith Preceded Their Generosity**

Generosity was not cultural; it was **spiritual**, flowing from īmān.
They welcomed the Prophet ﷺ before the Muhājirīn arrived — with faith already firm.

• **Brotherhood as the Foundation of the Ummah**

Their love for the Muhājirīn established the model of Islamic brotherhood.
The Ummah stands on:

- mutual love,
- mutual sacrifice,
- and shared destiny.

• **Trust in Prophetic Judgment**

Unlike hypocrites, the Anṣār never objected to the Prophet's distribution of wealth.
Their hearts were free from entitlement.

- **The Highest Level of Generosity: Iʾthār**

Maturidi says iʾthār is "the proof of sincerity," because:

- one who gives while needing proves his love for Allah over love for wealth.

Iʾthār is the opposite of shuḥḥ.

- **Greed as a Spiritual Disease**

Maturidi emphasises that shuḥḥ:

- blinds the heart,
- prevents charity,
- creates jealousy,
- causes enmity,
- and leads to hypocrisy.

Protection from greed is the essence of success.

- **Success Defined by Purity of Heart**

True falāḥ (success) in the Qur'an is not wealth or power; it is:

- a heart purified,
- actions sincere,
- love of believers real,
- and obedience to Allah constant.

- **Theological Refutation**

This verse refutes:

- **The Jahmiyya**, who deny human moral agency — for the verse praises human virtue.
- **The Qadariyya**, for protection from greed is a divine gift.
- **Hypocrites**, whose hearts were filled with envy.

• **A Spiritual Lesson for All Times**

Every believer is tested by:

- immigration (sacrifice),
- or hosting and supporting others (generosity).

The Ummah must embody both — like the Muhājirīn and Anṣār.

Surah al-Hashr – Verse 10

Arabic:

وَٱلَّذِينَ جَآءُوا۟ مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ

Tafsir

“And those who came after them say: ‘Our Lord! Forgive us and our brothers who preceded us in faith, and place not in our hearts any resentment toward those who believe. Our Lord, indeed You are Most Kind, Most Merciful.’”

Maturidi Explains

This verse describes a **third group** after:

- **the Muhājirīn** (v. 8),

- **the Anṣār** (v. 9).

Now Allah describes **all later generations** of believers — including every Muslim until the end of time.

This is one of the rare verses in which the Qur'an explicitly **includes the entire Ummah**, making this verse a direct praise of:

all believers who hold love in their hearts for the Companions and for each other.

"Those who came after them…"

Maturidi explains that this refers to:

- the Tābiʿīn (Successors),
- the Atbāʿ al-Tābiʿīn,
- all generations of Muslims,
- **including us**, as long as we maintain this prayer and purity of heart.

"Our Lord! Forgive us and our brothers who preceded us in faith."

This is the hallmark of a true believer:

- humility (forgive **us**),
- gratitude (forgive **our brothers**),
- recognition of the early believers' virtue,
- and unity of the Ummah across generations.

Maturidi highlights:

- This prayer demonstrates the **spiritual lineage** of all believers.
- The early Muslims paved the path; the later Muslims must honour them.

Those who **preceded us in faith** are the Muhājirīn, the Anṣār, and the first generations of Islam.

"And place not in our hearts any resentment toward those who believe."

This is a profound psychological purification.

Maturidi says:

- *ghill* (resentment, malice, hatred) is a disease of the heart.
- It corrupts deeds, destroys unity, and fuels hypocrisy.
- Allah commands believers to fight this inner disease.

A heart that contains hatred for the Companions or believers is spiritually diseased.

Thus, this verse becomes a *Qur'anic obligation* to:

- love the believers,
- honour the Companions,
- and maintain a pure heart.

"Our Lord, indeed You are Most Kind, Most Merciful."

The verse ends with two divine names:

- **Ra'ūf** – extremely gentle, subtle in mercy,
- **Raḥīm** – continuously merciful.

Maturidi explains:

- This teaches believers that purifying the heart from hatred is not merely self-effort;
- it requires divine help, softness, and mercy.

Maturidi's Insights

• **Three Generations of the Ideal Ummah**

Surah al-Hashr describes three levels:

1. **Muhājirīn** — sincerity through sacrifice.
2. **Anṣār** — generosity through love and iʾthār.
3. **Later generations** — purity of heart and love for earlier believers.

All three are praised — showing that the Ummah is built on:

- sacrifice,
- generosity,
- love,
- and purity of heart.

• **A Qur'anic Command to Love the Companions**

Maturidi stresses that this verse **obligates** believers to honour the Sahābah.
Any hatred, insult, or malice toward them contradicts Qur'anic teaching.

Thus:

Loving the Companions is not optional — it is an article of faith.

• **A Spiritual Cure for Envy and Sectarianism**

Allah teaches us the antidote to religious division:

- seek forgiveness for fellow believers,
- remove hatred,
- and unite in love.

• **The Heart Is the Battlefield**

Maturidi notes:

- Faith is not only external.
- Victory is not only physical.
- Purification is not only ritual.

The heart must be cleansed from *ghill* — hidden rancour.

This is where the true believer is distinguished from the hypocrite.

• **A Proof of the Continuity of the Ummah**

This verse connects:

- past believers,
- present believers,
- and future believers

into one spiritual family.

Islam is a chain that links hearts across time.

• **Divine Gentleness is Needed to Purify the Heart**

The invocation of **Ra'ūf** and **Raḥīm** shows:

- mercy must penetrate the heart,
- love is a divine gift,
- and spiritual success depends on Allah's compassion.

• **Success Through Unity**

Maturidi teaches that Islam flourishes through:

- unity,
- brotherhood,
- mutual forgiveness,
- and absence of rancour.

This verse is a roadmap for a healthy Ummah.

Surah al-Hashr – Verse 11

Arabic:

أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ

Tafsir

“Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Book: ‘If you are expelled, we will surely go out with you, and we will never obey anyone concerning you. And if you are fought, we will surely help you.’ But Allah testifies that they are indeed liars.”

Maturidi Explains

This verse exposes the **hypocrisy** of the Munāfiqūn during the incident of **Banū al-Naḍīr**.
When the Jewish tribe violated their covenant and were ordered by the Prophet ﷺ to leave Madinah, the hypocrites privately encouraged them not to comply.

“They say to their brothers who disbelieved among the People of the Book…”

Maturidi highlights:

- The hypocrites referred to the disbelieving Jews as **“brothers”** — a term of affection and loyalty.

- Allah uses this to expose their **true alignment**, despite their outward claim to Islam.

This verse is a direct proof that **inner allegiance (walāʾ)** is a sign of faith or hypocrisy.

What did the hypocrites promise?

1. **"If you are expelled, we will go out with you."**
   – They claimed they would abandon Madinah and join Banū al-Naḍīr in exile.
2. **"We will never obey anyone concerning you."**
   – Meaning: *We will not obey the Prophet ﷺ or the believers regarding your expulsion.*
3. **"If you are fought, we will surely help you."**
   – They promised military support against RasūlAllāh ﷺ.

Maturidi stresses:

- These pledges were made secretly at night,
- demonstrating their deception toward the believers,
- and their loyalty to those who opposed revelation.

"But Allah testifies that they are indeed liars."

This is one of the most decisive verses on hypocrisy.

Maturidi explains:

- Allah Himself declares their promises false.
- Their inner state contradicts their outer words.
- Their loyalty is motivated by fear, self-interest, and cowardice — not conviction.

Thus, they lie to the believers **and** to the disbelievers.

They belong truly to no one.

Maturidi's Insights

• **Hypocrisy is Defined by Dual Loyalties**

Maturidi highlights that the hypocrites maintained **two faces**:

- outward allegiance to Islam,
- inner loyalty to its opponents.

Their hearts incline toward those who oppose Allah, so Allah names them hypocrites.

• **Calling Disbelievers "Brothers" Reveals the Heart**

The Qur'an does not object to peaceful relations, but to **emotional alliance** with those who oppose revelation.

This is the same spiritual criterion established in:

- Surah al-Mā'idah 5:51,
- Surah al-Mujādilah 58:22.

A believer's heart cannot love the enemies of Allah more than the friends of Allah.

• **Hypocrisy Thrives on False Promises**

The hypocrites promised Banū al-Naḍīr:

- protection,
- support,
- political defence,
- military assistance.

But their promises were empty.

Maturidi notes:

Hypocrisy uses language as ornament, not commitment.

• **Fear Governs the Hypocrite's Heart**

They pled allegiance to Banū al-Naḍīr because they feared:

- political loss,
- the collapse of their influence,
- exposure of their disbelief.

Their hearts sought safety in alliances, not in Allah.

Thus, fear replaces faith.

• **Allah's Testimony Is the Ultimate Exposure**

"Allah testifies they are liars" means:

- their words are false,
- their oaths are false,
- their alliances are false,
- and their hearts contain no loyalty to Islam.

When Allah testifies against a group, there is no doubt left regarding their nature.

• **Theological Implication**

Maturidi uses this verse to refute:

- the claim that hypocrisy is merely political,
- or that faith is only verbal profession.

Here, hypocrisy is defined by:

1. **inner allegiance**,

2. **deceptive promises**,
3. **false oaths**,
4. **supporting opponents of revelation**.

Faith is an affair of the heart, manifesting in loyalty.

• **Cross-References**

- **Surah al-Hashr 59:12–13** follow with the consequences of their lies.
- **Surah al-Munāfiqūn 63:1–4** exposes the same category of hypocrites.
- **Surah al-Nisāʾ 4:142–143** describes their wavering state between two sides.

• **Spiritual Lesson**

Maturidi concludes:

- True faith produces loyalty, sincerity, courage.
- Hypocrisy produces fear, deception, and double-dealing.
- The believer's heart aligns with Allah and His Messenger ﷺ.
- The hypocrite aligns with whoever they think will benefit them.

Thus, verse 11 becomes a mirror:

Are our allegiances guided by faith — or fear?

Surah al-Hashr – Verse 12

Arabic:

لَئِنْ أُخْرِجُواْ لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُواْ لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ ٱلْأَدْبَـٰرَ ثُمَّ لَا يُنصَرُونَ

Tafsir

"If they are expelled, the hypocrites will not go out with them; and if they are fought, they will not help them. And even if they were to help them, they would surely turn their backs, then they themselves would not be helped."

Maturidi Explains

This verse directly exposes the **false promises** made by the hypocrites in the previous verse.

Where they claimed:

- *"We will go out with you."*
- *"We will defend you."*
- *"We will support you."*

Allah now reveals their true nature:

They will not keep a single one of their promises.

This verse is both a prediction **and** a humiliation of the hypocrites.

"If they are expelled, the hypocrites will not go out with them."

Maturidi explains:

- The hypocrites assured Banū al-Naḍīr they would accompany them into exile.
- Yet Allah states—before the event—that they will not.

When Banū al-Naḍīr were eventually expelled from Madinah, exactly as Allah foretold:

- not one hypocrite joined them,

- not one left Madinah,
- not one sacrificed comfort for loyalty.

This fulfilled the divine prediction perfectly.

"If they are fought, they will not help them."

This exposes their **cowardice**.

Maturidi stresses:

- Hypocrites speak bravely but act fearfully.
- Their tongues are bold; their hearts are weak.
- They promise protection but flee from danger.

When fighting becomes real, their courage dissolves.

"And even if they were to help them, they would surely turn their backs…"

This is a hypothetical clause.

Maturidi explains:

- Allah mentions an impossible scenario as a rhetorical device:
  "Even if they tried to help — they would run away anyway."

This reflects:

- their inner fear,
- their lack of conviction,
- their inability to stand firm in the face of truth.

"…then they themselves would not be helped."

Meaning:

- their flight brings humiliation,
- their alliances collapse,

- their schemes fail,
- and neither believers nor disbelievers help them.

Maturidi notes:

- Hypocrites cannot gain loyalty from either side.
- They are too weak for the disbelievers
- and too deceitful for the believers.

Thus, they are left abandoned and disgraced.

Maturidi's Insights

• **Hypocrisy is Built on Empty Promises**

The hypocrites promise:

- loyalty,
- protection,
- courage.

But Allah describes these promises as **nothing but speech**.

Hypocrisy begins in words, but collapses in action.

• **Cowardice is the Fruit of Weak Faith**

Maturidi emphasises that:

- inner conviction produces courage,
- hypocrisy produces fear.

A heart without belief cannot stand firm in difficulty.

Thus, the hypocrites flee while the believers stand.

• **Divine Foreknowledge and Prophecy**

Allah foretells:

- their refusal to fight,
- their refusal to leave Madinah,
- their inevitable cowardice,
- their abandonment of Banū al-Naḍīr.

All events unfolded *exactly* as revealed, demonstrating:

- the truth of revelation,
- the falsehood of hypocrisy,
- and the precision of Qur'anic prophecy.

• **Hypocrites Are Loyal to No One**

Maturidi notes:

- They cannot be loyal to believers, because they lack faith.
- They cannot be loyal to disbelievers, because they lack courage.
- Their allegiance is only to themselves, and even that collapses.

Thus, both sides abandon them.

• **The Qur'an Establishes a Principle of Reality**

Maturidi distills the verse into a moral law:

He who lies for others will also betray them.
He who betrays Allah cannot be loyal to anyone.

• **Hypothetical Clause Revealing Weakness**

"Even if they were to help" is a powerful rhetorical tool.

It shows:

- their actions contradict their promises,

- their fear overrides their alliances,
- they run even when trying to appear strong.

• **Cross-References**

- **Surah al-Aḥzāb 33:13–15** — hypocrites flee from battle.
- **Surah al-Munāfiqūn 63:4** — they are cowards and worthless in conflict.
- **Surah al-Nisā' 4:142** — they pray lazily and do everything unwillingly.

• **Spiritual Lesson**

Maturidi concludes:

- Courage comes from sincerity.
- Hypocrisy creates fear.
- False alliances collapse under pressure.
- Only faith produces steadfastness.

Believers rely on Allah; hypocrites rely on illusion.
Thus, the believer stands firm in hardship, while the hypocrite flees from even imagined danger.

Surah al-Hashr – Verse 13

Arabic:

لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ

Tafsir

“Indeed, you (believers) are more feared in their hearts than Allah. That is because they are a people who do not understand.”

Maturidi Explains

This verse exposes the **inner psychological state** of the hypocrites and the disbelievers aligned with Banū al-Naḍīr.

“You are more feared in their hearts than Allah…”

Maturidi explains:

- This describes the **hypocrites’ fear of people over fear of Allah**.
- Their hearts tremble before the believers but remain unmoved before the Almighty.
- They fear:
    - losing worldly status,
    - losing alliances,
    - losing material power,
    - social exposure.

But they do **not** fear:

- the Day of Judgment,
- divine punishment,
- the weight of sin,
- the consequence of betrayal.

Why do they fear the believers more?

Maturidi says:

- because their **faith is absent**,
- their **understanding is shallow**,
- and their **hearts are blind**.

Thus:

- they perceive worldly power,
- but do not perceive divine reality.

"That is because they are a people who do not understand"

This phrase is decisive.

Maturidi explains:

- **Lack of fiqh** does not mean lack of legal knowledge.
- It means lack of *intelligence of the heart*.

They do not understand:

- the nature of Allah's power,
- the reality of divine decree,
- the truth of accountability,
- or the meaning of faith.

Their minds are trapped in the dunya;
their hearts cannot grasp the unseen (ghayb).

Thus:

They fear the creation but not the Creator.

Maturidi's Insights

- **Fear of Creation over Fear of the Creator**

This verse reveals the essence of nifāq:

- hypocrites tremble before people,
- but do not tremble before Allah.

Maturidi notes:

- this inversion is the root of their cowardice,
- their betrayal,
- their lies,
- and their weakness.

• **Lack of Understanding = Lack of True Faith**

"لا يفقهون" means:

- they do not comprehend the reality of Allah's power,
- they do not connect their actions to their consequences,
- they lack insight, not intelligence.

They may be clever in worldly strategy,
but they lack **spiritual understanding**.

• **Worldly Fear Is Immediate; Divine Fear Is Distant**

Maturidi explains:

- The hypocrites fear immediate harm from believers,
- but feel no fear from Allah because His punishment seems distant.

This is a disease of the heart.

• **They Fear Truth Because They Do Not Possess It**

Believers carry:

- conviction,

- courage,
- sincerity.

Hypocrites carry:

- doubt,
- deception,
- insecurity.

Thus, the hypocrite fears the believer because the believer's heart is firm and his purpose clear.

• **Their Fear Proves Their Weakness**

Maturidi points out:

- Fear is not respect;
- fear is admission of weakness.

The hypocrites' excessive fear of the believers shows:

- they know their falsehood,
- they know their alliances cannot protect them,
- and they know their cowardice will expose them.

• **Theological Note**

This verse shows:

- fear of Allah is **a sign of understanding**,
- lack of fear is **a sign of ignorance**,
- spiritual blindness is worse than intellectual blindness.

• **A Mirror for All Generations**

Scholars note:

- whoever fears people more than Allah
- takes the path of hypocrisy.

Thus, this verse warns all believers:

Strength lies in fearing Allah above all.
Weakness lies in fearing people above Allah.

• **Cross-References**

- **Surah al-Aḥzāb 33:19** — hypocrites fear fighting as if death has already overtaken them.
- **Surah al-Tawbah 9:13** — "Do you fear them? Allah has more right that you fear Him."
- **Surah an-Nisā' 4:77** — fear of people instead of Allah is condemned.

• **Spiritual Lesson**

Maturidi concludes:

- The heart that truly understands fears Allah alone.
- The heart that does not understand fears creation.
- Hypocrisy breeds fear;
- Faith breeds courage.

Thus, the believer stands firm by fearing the Creator,
while the hypocrite collapses because he fears the creation.

Surah al-Hashr – Verse 14

Arabic:

لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍ ۚ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ

Tafsir

“They (the hypocrites and their allies) will never fight you all together, except from within fortified towns or from behind walls. Their hostility among themselves is severe. You think they are united, but their hearts are divided. That is because they are a people who do not reason.”

Maturidi Explains

This verse continues describing the real nature of the hypocrites and their allies from Banū al-Naḍīr and other hostile groups.

Allah now clarifies **why** they fear the believers and **why** they never stand together against Islam.

“They will never fight you all together…”

Maturidi explains:

- Hypocrites and their allies cannot unite in open battle.
- Their fear of the believers’ courage and conviction prevents them from facing the Muslims collectively.
- Their unity exists only in speech, never in action.

“…except from fortified towns or behind walls.”

Maturidi notes:

- They resort to fortresses, walls, and barriers for protection.

- Their courage is artificial, dependent on architecture and shields, not conviction.
- Their fear of direct confrontation shows the weakness of their hearts.

The believer relies on **Allah**;
the hypocrite relies on **walls**.

"Their hostility among themselves is severe."

This is a key insight into their psychology.

Maturidi explains:

- Despite their outward alliances, they internally despise one another.
- Each group mistrusts the other.
- Their unity is fragile because it is not built upon belief, but upon:
    - political calculations,
    - fear,
    - and personal interest.

Thus, when difficulty arises,
they turn against each other.

"You think they are united, but their hearts are divided."

This is one of the most profound sociological insights in the Qur'an.

Maturidi states:

- Their unity is an *illusion*.
- They appear united outwardly,
- but internally they are fragmented by:
    - envy,

- suspicion,
- fear,
- self-interest,
- and lack of sincere conviction.

He emphasizes:

True unity comes only from sincere belief and purity of heart.

Believers unite because of faith;
hypocrites unite only for benefit.

"That is because they are a people who do not reason."

Maturidi defines **"do not reason"** as:

- They fail to understand the consequences of their hypocrisy.
- They do not see how inner division destroys outward strength.
- They do not comprehend that without divine support, all alliances crumble.
- They do not understand that fear of creation over fear of Allah is the road to ruin.

Their lack of *'aql* (reason) is moral, not intellectual.

Maturidi's Insights

• **Weakness of the Hypocrites**

Hypocrites and their allies:

- avoid direct confrontation,
- rely on walls and fortresses,
- lack the courage to stand as one.

Their fear of believers arises from:

- the believers' conviction,
- their unity,
- their sincerity,
- their willingness to sacrifice.

• **Disunity is the Mark of Hypocrisy**

Maturidi highlights a universal principle:

- Disbelief divides hearts.
- Faith unites them.

Even when disbelievers appear numerous and organized, their hearts are scattered.

• **Apparent Unity vs. Real Unity**

"تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ"

This expresses:

- The difference between **external cohesion** and **internal harmony**.
- The Qur'an distinguishes between the two.

Hypocrites share goals but not hearts.

Believers share hearts even when separated by continents.

• **Spiritual and Psychological Insight**

Maturidi notes:

- Fear is the hypocrite's foundation.
- Suspicion is his companion.
- Disunity is his destiny.

• **Reliance on Barriers Instead of Allah**

Believers rely on:

- tawakkul,
- courage,
- obedience.

Hypocrites rely on:

- walls,
- numbers,
- strategy.

Walls do not provide victory.
Courage from Allah does.

• **Political Relevance**

Maturidi explains that:

- Disbelieving alliances collapse because self-interest dominates.
- Only an alliance based on truth is stable.

Thus:

The strength of the Ummah is not in numbers, but in unity of faith.

• **Divine Explanation: They Do Not Reason**

Their failure is not strategic intelligence; they often have that.

They fail in:

- moral reason,
- understanding divine decree,
- recognizing the power of faith.

Their intellects serve the duniya,
but not the truth.

- **Cross-References**
  - **Āl ʿImrān 3:103** — believers united by Allah's rope.
  - **Surah al-Anfāl 8:46** — unity brings victory; dispute brings failure.
  - **Surah al-Mujādilah 58:19** — those dominated by Shayṭān lose understanding.
- **Spiritual Lesson**

Maturidi concludes:

- The hypocrite's heart is always divided.
- The believer's heart is always united.
- Strength comes from Allah, not numbers or fortresses.
- Division is punishment; unity is mercy.

Thus, the Ummah must cultivate:

- sincerity,
- unity,
- courage,
- and trust in Allah.

This is the secret of strength.

Surah al-Hashr – Verse 15

Arabic:

كَمَثَلِ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ وَبَالَ أَمۡرِهِمۡۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ

Tafsir

"They are like those who came just before them—they tasted the evil consequence of their conduct, and for them is a painful punishment."

Maturidi Explains

This verse compares the hypocrites and their allies (especially Banū al-Naḍīr) with **previous nations** who rebelled against Allah and the Messenger.

"They are like those who came just before them…"

Maturidi explains:

- This refers to earlier groups who opposed the Prophet ﷺ or previous prophets.
- Some scholars identify this as Banū Qaynuqāʿ, expelled shortly before Banū al-Naḍīr.
- Others extend it to **all past nations** destroyed due to disobedience.

The Qur'an often uses historical parallels to:

- warn current rebels,
- comfort the believers,
- and demonstrate the consistency of divine justice.

"They tasted the evil consequence of their conduct."

(ذَاقُوا وَبَالَ أَمْرِهِم)

Maturidi notes:

- **"Wabāl"** means a bitter, heavy, destructive consequence.
- It is the opposite of barakah.

Their rebellion produced:

- expulsion,
- humiliation,
- loss of property,
- scattering of tribes,
- collapse of alliances.

This is exactly what happened to Banū al-Naḍīr:
they burned their own homes and were exiled.

The verse shows:

Their punishment in this world is itself a *taste*—
the real punishment lies ahead.

"And for them is a painful punishment."

This refers to:

- **punishment in the Hereafter**,
- which far exceeds the worldly loss they faced.

Maturidi explains:

- Their worldly humiliation was due to betrayal of covenants and hypocrisy.
- But the *painful punishment* is for their kufr and rejection of the truth.

Worldly punishment = humiliation.
Otherworldly punishment = pain.

Maturidi's Insights

• **Divine Punishment Follows a Pattern**

Maturidi stresses that Allah deals with nations and groups consistently:

- Those who oppose truth fall.
- Those who betray prophets are disgraced.
- Those who rely on deception are exposed.
- Those who place trust in alliances over Allah are abandoned.

The hypocrites and disbelievers are walking the same path as previous doomed communities.

• **"Tasting" Punishment Before the Day of Judgment**

The use of "taste" (dhawq) is precise.

Maturidi explains:

- It indicates the beginning of punishment.
- Their worldly humiliation is only the "first sip."
- The full cup is in the Hereafter.

This establishes that **divine justice begins in dunya** and completes in akhirah.

• **Historical Consciousness of the Qur'an**

Maturidi notes that Allah teaches through:

- examples,
- patterns,
- echoes of past events.

The Qur'an trains the believer to recognise these parallels.

• **Wabāl: The Opposite of Barakah**

Wabāl = destructive outcome.
Barakah = growing, multiplying goodness.

The actions of the hypocrites:

- produced no barakah,
- brought only destruction.

This is a spiritual law:

Actions rooted in hypocrisy destroy themselves.

• **Punishment Is a Direct Outcome of Their Own Actions**

Maturidi emphasises:

- Their harm returned to them.
- Their plotting only shattered their own security.
- Their betrayal brought their exile.
- Their deception destroyed their alliances.

This reflects:

"As you act, so shall you be treated."

• **Punishment Is Both Physical and Psychological**

Their humiliation included:

- fear,
- exposure,
- collapse of false confidence,
- disunity,
- and abandonment.

Their Hereafter punishment includes:

- pain,
- disgrace,
- and eternal regret.

- **Cross-References**
  - **Surah al-Hashr 59:2** — describes their expulsion.
  - **Surah al-Anfāl 8:52** — similar parable of those destroyed before.
  - **Surah al-Ḥajj 22:45** — ruins of past nations as signs.
  - **Surah Ghāfir 40:21** — those who rejected messengers were destroyed.
- **Spiritual Lesson**

Maturidi concludes:

- Hypocrisy destroys hearts.
- Betrayal destroys nations.
- False alliances collapse.
- Disobedience brings humiliation.

The believer must learn from history and avoid the qualities that destroyed past communities:

- pride,
- hypocrisy,
- disunity,
- betrayal of truth,
- fear of creation over the Creator.

Thus, the verse serves as a reminder:

Do not walk the path of those who tasted destruction
— lest you taste what they tasted.

Surah al-Hashr – Verse 16

Arabic:

كَمَثَلِ ٱلشَّيْطَـٰنِ إِذْ قَالَ لِلْإِنسَـٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَـٰلَمِينَ

Tafsir

"Their example is like that of Satan when he says to the human being, 'Disbelieve.' But when he disbelieves, Satan says, 'I am indeed free of you. Surely, I fear Allah, the Lord of all worlds.'"

Maturidi Explains

This verse presents a **striking parable** describing the relationship between the hypocrites and their Jewish allies (Banū al-Naḍīr) — and more generally, between **every tempter and every deceived person** in history.

"Their example is like that of Satan…"

Maturidi explains that Allah compares:

- the hypocrites
  to Satan,
- and Banū al-Naḍīr
  to the human being whom Satan deceives.

Why?

Because both behave identically:

- Satan tempts → then abandons.

- Hypocrites promise support → then betray.

This parable captures the **exact nature of treachery**.

"When he says to the human being: 'Disbelieve.'"

According to Maturidi:

- Satan never forces disbelief — he **whispers**, beautifies falsehood, and deceives.
- Likewise, the hypocrites whispered to Banū al-Naḍīr urging rebellion and defiance.

The Qur'an uses this imagery to reveal:

- the subtlety of temptation,
- the falseness of alliances formed on sin,
- and the destructive nature of relying on deceivers.

"But when he disbelieves…"

After the victim falls into error:

- Satan abandons him,
- denies him,
- and leaves him to face consequences alone.

This precisely parallels:

- Banū al-Naḍīr trusted the hypocrites,
- they rebelled against the Prophet ﷺ,
- then the hypocrites abandoned them completely.

This Qur'anic parable is a perfect mirror of that betrayal.

"Satan says: 'I am free of you.'"

This represents:

- complete disowning,
- denial of responsibility,
- and cowardly withdrawal.

Maturidi notes that Satan's abandonment is not noble —
it is **fear**, **cowardice**, and **self-preservation**, just like the hypocrites.

"Indeed, I fear Allah, the Lord of all worlds."

This is the deepest irony in the verse.

Maturidi explains:

- Satan claims fear of Allah —
  yet he calls others to disobedience.
- Hypocrites claim Islam —
  yet they lead others into destruction.

This exposes their contradictory nature:

Temptation is bold;
accountability makes them flee.

Maturidi's Insights

• **Temptation Always Ends in Abandonment**

The parable teaches:

- Temptation promises loyalty,
- but abandons at the moment of consequence.

This applies to:

- Satan,
- hypocrites,

- false friends,
- corrupt leaders,
- and every alliance not grounded in truth.

• **Hypocrisy and Satanic Deception Share One Nature**

Maturidi identifies profound parallels:

- Both whisper but do not support.
- Both encourage sin but flee from responsibility.
- Both beautify falsehood but fear the consequences.
- Both abandon their victims in disgrace.

Thus:

Whoever aligns with hypocrites aligns with Satanic behaviour.

• **Fear of Allah Without Obedience Is Meaningless**

Satan claims "I fear Allah,"
but this fear:

- produces no obedience,
- produces no repentance,
- produces no submission.

Maturidi emphasises:

True fear of Allah manifests in action, not words.

This exposes:

- the falseness of the hypocrite's "faith,"
- the emptiness of the tempter's conscience.

• **The Victim Shares Responsibility**

Although Satan tempts,
the human being **chooses** disbelief.

Maturidi refutes the idea that:

- "Shayṭān made me do it."

Responsibility lies with:

- intention,
- choice,
- and acceptance.

Thus, Banū al-Naḍīr cannot blame the hypocrites entirely —
they chose to follow their whispers.

• **Parable of Every False Alliance**

This parable applies universally:

- sinners with sinners,
- corrupt rulers with corrupt supporters,
- wicked scholars with wicked students,
- tyrants with their enablers.

Every alliance based on harm collapses at the point of danger.

• **Theological Point**

Maturidi notes:

- This verse destroys the excuse of determinism.
- Temptation does not remove human responsibility.
- Allah judges based on choice, not whisper.

• **Cross-References**

- **Ibrahim 14:22** — Satan disowns his followers on the Day of Judgment.
- **al-Baqarah 2:14–15** — hypocrites deceive, but Allah exposes them.
- **al-Mu'minun 23:108** — the wicked are abandoned in the Hereafter.

• **Spiritual Lesson**

Maturidi concludes:

- Never rely on alliances formed in sin.
- Never trust promises made in hypocrisy.
- Never expect loyalty from one who disobeys Allah.
- True companionship is through faith, sincerity, and righteousness.

This verse is a warning:

Whoever listens to the whisper of false friends
will be abandoned like the one whom Satan deceived.

Surah al-Hashr – Verse 17

Arabic:

فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ خَٰلِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓءُ ٱلظَّٰلِمِينَ

Tafsir

"So the end of both of them is that they will be in the Fire, abiding therein forever. That is the recompense of the wrongdoers."

Maturidi Explains

This verse completes the parable introduced in verse 16.

There are **two parties** in the parable:

1. **The tempter** — represented by Satan.
2. **The deceived** — represented by the human who obeys him.

Allah now tells us the **shared fate** of the tempter and the tempted.

"So the end of both of them…"

Maturidi emphasises:

- Allah judges tempter and follower together when both choose falsehood.
- Both bear responsibility:
    - the one who leads into sin,
    - the one who accepts it.

"…is that they will be in the Fire…"

This is because:

- the hypocrites led Banū al-Naḍīr into rebellion,
- and Banū al-Naḍīr willingly accepted their deceit.

Both parties cooperated in wrongdoing,
so both share the consequence.

"…abiding therein forever."

Maturidi clarifies:

- This refers to the disbelievers among them,
- not the hypocrites who merely committed outward acts without inner disbelief.

For those who **knowingly rejected the truth**,
the punishment is eternal.

"That is the recompense of the wrongdoers."

(ذَٰلِكَ جَزَآءُ ٱلظَّٰلِمِينَ)

Here, Maturidi highlights the precision of the word *ẓālimīn*:

- It includes every form of injustice:
    - shirk (injustice against Allah),
    - betrayal (injustice against the believers),
    - deception (injustice against themselves),
    - and oppression (injustice against others).

Thus, their punishment corresponds to:

- their spiritual injustice,
- their moral injustice,
- and their social injustice.

Maturidi's Insights

• **Both the Tempter and the Tempted Are Responsible**

Maturidi emphasises a central theological principle:

- **The one who misleads is guilty.**
- **The one who follows him blindly is also guilty.**

No one can escape responsibility by blaming another.

• **Cooperation in Sin Leads to Shared Punishment**

As the hypocrites deceived Banū al-Naḍīr,
the People of the Book willingly followed them into rebellion.

Thus:

Partnership in sin means partnership in consequence.

This is a universal law.

• **The Fate of Alliances Built on Falsehood**

Any alliance built on:

- hypocrisy,
- deception,
- injustice,
- hostility to truth,

ends in:

- mutual destruction,
- mutual regret,
- and shared punishment.

Their worldly alliance collapses,
and in the Hereafter they remain together in punishment.

• **The Irony of Hypocrisy**

Maturidi notes the profound irony:

- hypocrites and disbelievers cannot unite in worldly battle (v. 14),
- but they will unite eternally in Hell.

Those who refuse unity in truth
are forced into unity in punishment.

• **Their Partnership Was Built on Shared Injustice**

The term **ẓālimīn** is crucial.

Their injustice includes:

- denying revelation,
- plotting against the Prophet ﷺ,
- breaking agreements,
- causing fear and corruption,
- deceiving believers and each other.

Thus, Hell is not an arbitrary punishment;
it is a fitting recompense for their crimes.

• **Theological Clarification: Eternal Punishment**

Maturidi explains:

- Eternal punishment applies to disbelievers,
- not to sinful believers.

This verse refers to:

- the hypocrites whose hypocrisy was *kufr*,
- and the People of the Book who rejected the Prophet ﷺ despite knowledge.

• **The Parable of Satan is Complete**

Verse 16: Satan tempts → then abandons.
Verse 17: both tempter and victim face Hell.

This mirrors the fate of:

- the hypocrites who misled,
- and Banū al-Naḍīr who followed.

• **Cross-References**

- **Ibrāhīm 14:22** — Satan disowns his followers but both are punished.

- **al-Aʿrāf 7:38** — each group blames the other in Hell, but both remain in it.
- **al-Ṭūr 52:20–21** — believers are joined with their families in Paradise;
  likewise, disbelievers are joined with their partners in evil in Hell.

• **Spiritual Lesson**

Maturidi concludes:

- Beware of companions who mislead.
- Do not be the cause of someone's misguidance.
- Do not accept misguidance from others.

Every person must guard:

- his heart,
- his loyalties,
- and his choices.

For on the Day of Judgment:

He who followed falsehood and he who called to falsehood will stand together, both tasting the consequence of their deeds.

Surah al-Hashr – Verse 18

Arabic:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ

Tafsir

“O you who believe! Fear Allah, and let every soul look to what it has sent forth for tomorrow. And fear Allah. Indeed, Allah is fully aware of everything you do.”

Maturidi Explains

After describing the fate of the hypocrites and their allies, Allah now turns **directly to the believers**, reminding them of their spiritual responsibilities.

“Fear Allah…”

(ٱتَّقُواْ ٱللَّهَ)

Maturidi explains:

- Taqwā is not fear alone — it is **conscious obedience**, vigilance, and guarding the soul against sin.
- Allah commands it here twice, showing its supreme importance.
- Taqwā is the foundation of all righteousness and the shield from hypocrisy and destruction.

“…and let every soul look to what it has sent forth for tomorrow.”

(وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍۖ)

Maturidi emphasises:

- “Tomorrow” means **the Day of Judgment** — the true tomorrow.
- Each person is commanded to **self-examine**, to audit the heart and deeds.
- This verse establishes the principle of **muhāsabah** (self-accounting), central in Islamic spirituality.

Every action a person performs:

- prayer,
- charity,
- sin,
- intention,
- word,
- thought,

is being **sent ahead** as a deposit in the Hereafter.

“And fear Allah” (repeated)

The repetition indicates:

- taqwā at the beginning of life’s journey,
- and taqwā at its end.

Maturidi says:

Believers need constant taqwā
— before acting,
— while acting,
— and after acting.

“Indeed, Allah is fully aware of everything you do.”

This closing reminder ties the verse together.

- Allah knows every deed,
- every intention,
- every secret,
- every hidden motive.

This is meant to strengthen self-accountability and purify the heart.

Maturidi's Insights

- **The Essence of Faith is Taqwā**

Maturidi explains:

- Taqwā protects faith like a fortress protects a city.
- Without taqwā, knowledge collapses, worship becomes hollow, and the heart becomes exposed to hypocrisy.

Thus, the verse begins and ends with taqwā.

- **The Qur'an Commands Self-Examination**

"Let every soul look to what it has sent forth…"

This, according to Maturidi, means:

- reflect before acting,
- evaluate after acting,
- and measure actions by their impact on the Hereafter.

The believer must **audit himself daily**.

- **"Tomorrow" Means the Hereafter**

Maturidi stresses:

- The Qur'an refers to the Day of Judgment as "tomorrow" to emphasise its nearness.
- Life is short; accountability is certain.

- **Accountability Before One is Held Accountable**

This verse is the foundation of the famous statement of Sayyiduna 'Umar رضي الله عنه:

"Take account of yourselves before you are taken to account."

- **A Warning After the Story of Banū al-Naḍīr**

Maturidi explains why this verse comes after describing hypocrites and their downfall:

- to remind believers **not to imitate** their qualities,
- to avoid self-deception,
- and to guard their hearts carefully.

- **Allah's Knowledge Forces Sincerity**

"Allah is fully aware of everything you do."

This removes excuses and forces sincerity because:

- a person may deceive others,
- but he cannot deceive Allah,
- and his actions will appear before him tomorrow.

- **Theological Weight**

Maturidi emphasises:

- Allah's knowledge (al-Khabīr) covers emotions, thoughts, whispers, intentions, and motives.
- Faith without taqwā becomes academic.
- Taqwā without awareness of Allah becomes fear of creation, not Creator.

- **Cross-References**

- **al-Hashr 59:19** — forgetting Allah leads to forgetting oneself.
- **Āl 'Imrān 3:102** — "Fear Allah as He deserves to be feared."
- **al-Zalzalah 99:7–8** — every atom of action will be seen.
- **al-Baqarah 2:197** — "The best provision is taqwā."

• **Spiritual Lesson**

Maturidi concludes:

This verse transforms:

- the believer's day into vigilance,
- his night into reflection,
- his deeds into provisions for the Hereafter.

The believer asks:

- What am I sending forward?
- What will I see on the Day of Judgment?
- Are my deeds seeds of Paradise or fuel for Hell?

The hypocrite forgets tomorrow;
the believer prepares for it.

Surah al-Hashr – Verse 19

Arabic:

وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ

Tafsir

"And do not be like those who forgot Allah, and so He made them forget their own selves. They are the defiantly disobedient."

Maturidi Explains

This verse continues directly from the previous command of **self-accountability (muhāsabah)**.

Now Allah warns believers of the **opposite extreme**:

- forgetting Allah,
- which leads to forgetting one's own soul.

"Do not be like those who forgot Allah…"

Maturidi explains:

- Forgetting Allah does **not** mean ignorance of His existence.
- It means neglecting His commands,
  disregarding His remembrance,
  living without consciousness of Him.

This is spiritual *heedlessness* (ghaflah).

Those who "forget Allah":

- stop remembering Him,
- stop fearing Him,
- stop obeying Him,
- stop preparing for the Hereafter.

"…so He made them forget their own selves."

This is one of the most profound psychological verses in the Qur'an.

Maturidi gives three layers of meaning:

1. They forget their own salvation

When a person forgets Allah, he:

- forgets his purpose,
- forgets his destination,

- forgets his accountability.

He becomes like a person walking toward Hell while imagining he is safe.

2. They forget what benefits or harms their soul

They no longer know:

- what is virtue or sin,
- what nourishes or destroys the heart,
- what brings mercy or punishment.

They lose spiritual **self-awareness**.

3. Allah abandons them to themselves

Maturidi explains:

- When a person turns away from Allah,
- Allah withdraws His special guidance.

Thus, they become:

- blind to truth,
- deaf to warnings,
- enslaved to desires,
- controlled by Shayṭān.

This is **divine abandonment** (khidhlān).

"They are the defiantly disobedient (fāsiqūn)."

Maturidi explains:

- *Fisq* is not minor sin.
- It is persistent crossing of boundaries.

- It is moral corruption combined with spiritual neglect.

Thus, this describes:

- hypocrites,
- rebellious disbelievers,
- and any Muslim who falls into prolonged heedlessness.

Maturidi's Insights

• **Forgetting Allah = Losing Your Soul**

This is the central theme.

When the heart stops remembering Allah:

- it loses direction,
- loses clarity,
- loses value,
- loses purpose.

A person becomes spiritually hollow.

• **Divine Reciprocity**

Maturidi highlights a divine law:

When you forget Allah,
Allah allows you to forget yourself.

Meaning:

- No guidance,
- No awareness,
- No protection,

- No inner light.

As if Allah says:

"You abandoned Me—now see what you become without Me."

• **The Worst Punishment in This World**

Maturidi considers this one of the **greatest punishments in the dunya**:

- not fire,
- not exile,
- but spiritual numbness.

A person who forgets Allah loses:

- conscience,
- mercy,
- humility,
- sincerity,
- direction.

• **Inner Destruction Behind Outer Success**

A person may seem successful outwardly:

- wealth,
- fame,
- influence,

yet be spiritually destroyed because he forgot Allah.

• **The Definition of Fāsiq (Defiantly Disobedient)**

According to Maturidi:

A *fāsiq* is one who:

- knows the truth,
- chooses to ignore it,
- and lives in habitual disobedience.

Fisq is rebellion against *the purpose of existence*.

• **Theological Point**

Maturidi uses this verse to refute:

- the claim that divine punishment is limited to the Hereafter,
- and the claim that forgetting Allah has no consequence in the soul.

This verse proves:

- spiritual laws operate constantly,
- punishment often begins in the heart.

• **This is the Opposite of Verse 18**

Verse 18: "Look to what you send forward."
Verse 19: "Do not forget Allah."

This forms a complete spiritual system:

- Remember Allah.
- Examine your deeds.
- Do not be heedless.

• **Cross-References**

- **al-Muddaththir 74:48** — no intercession for those who neglected prayer.
- **al-Aʿrāf 7:179** — hearts that do not understand become like cattle.
- **Ṭā Hā 20:124** — forgetting Allah brings a miserable life.
- **al-Munāfiqūn 63:9** — do not let wealth make you forget Allah.

• **Spiritual Lesson**

Maturidi concludes:

- Forgetfulness of Allah is not an intellectual lapse — it is a moral failure.
- Remembering Allah is the medicine.
- Self-accounting is the shield.
- Taqwā is the path.

The believer who remembers Allah remembers himself.
The one who forgets Allah loses himself.

Surah al-Hashr – Verse 20

Arabic:

لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ

Tafsir

“The people of the Fire and the people of the Garden are not equal. The people of the Garden — they are the ones who will truly succeed.”

Maturidi Explains

After warning believers not to become like those who forgot Allah, Allah now clarifies the **ultimate distinction** between two categories of humanity:

- **Aṣḥāb an-Nār** — the people of the Fire,
- **Aṣḥāb al-Jannah** — the people of Paradise.

“They are not equal…”

(لَا يَسْتَوِىٓ)

Maturidi emphasises:

- This negation is absolute — morally, spiritually, and eternally.
- No matter how similar their worldly circumstances may seem, their final states cannot be compared.

Even if:

- both walked the earth,
- both breathed the same air,
- both possessed wealth or status,

their destinies differ by reality, not illusion.

“The people of the Garden — they are the successful.”

(أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ)

This defines **true success (fawz)** according to Allah — not according to human perception.

Maturidi explains:

- Fawz means absolute deliverance,
- safety from punishment,
- attainment of eternal bliss,
- and arrival at Allah’s mercy.

Thus:

Success is not worldly status,
not wealth,
not power,
not reputation.

Success is entering Paradise.

Maturidi's Insights

1. Real Inequality Is Spiritual, Not Material

People in the dunya may appear equal or unequal through:

- wealth,
- status,
- lineage,
- influence.

But Allah defines the only lasting inequality:

- the Fire vs. the Garden.

This is independence from dunya illusions.

2. Equality Is Denied in Ultimate Outcome

Maturidi notes:

- The verse destroys the illusion that all outcomes are the same.
- It refutes any claim that belief and disbelief end equally.
- It refutes the argument of some sects that the Hereafter has no moral differentiation.

Allah declares:

Faith and disbelief are never the same.
Obedience and rebellion are never the same.
Paradise and Hell can never be equal.

3. Fawz Is Defined by Allah, Not by People

Human beings define "success" as:

- wealth,
- career,
- applause,
- status,
- political power.

But Allah defines it as:

- salvation,
- Paradise,
- nearness to Him,
- eternal peace.

This is a **redefinition of reality** according to revelation.

4. Moral Accountability Is Real

The verse affirms:

- actions matter,
- choices matter,
- belief matters,
- moral conduct matters.

Moral relativism is rejected.

5. A Reminder for Those Who Forget the Hereafter

This verse follows:

- v.18 (“look to what you send forward”),
- v.19 (“do not forget Allah”).

Thus, verse 20 completes a sequence:

1. Evaluate your deeds.
2. Do not forget Allah.
3. Remember the two final destinies.

This is the Qur'an's three-step purification of the heart.

6. Theological Note

Maturidi emphasises:

- "Not equal" applies absolutely.
- This also proves the **eternity of Paradise and Hell.**

Had they not been eternal, Allah would not emphasise their inequality with such finality.

7. Cross-References

- **Surah as-Sajdah 32:18** — the believer and the sinner are not equal.
- **Surah al-Qalam 68:35** — "Shall We treat the Muslims like the criminals?"
- **Surah al-Baqarah 2:25** — glad tidings of Paradise for the righteous.
- **Surah Āl 'Imrān 3:185** — true success is being saved from Hell and admitted to Paradise.

8. Spiritual Lesson

Maturidi concludes:

The believer measures his life not by:

- how long he lives,
- how much he earns,
- how people view him,

but by one question:

Am I among the people of the Garden or the people of the Fire?

This verse sharpens the believer's perspective:
what matters is the final destination.

True success is not fame, but salvation.
True failure is not poverty, but Hell.

Surah al-Hashr – Verse 21

Arabic:

لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

Tafsir

"If We had sent down this Qur'an upon a mountain, you would have seen it humbled and shattered from fear of Allah. Such are the parables We present for mankind, so that they may reflect."

Maturidi Explains

This verse is among the most majestic declarations of the **power, weight, and impact of the Qur'an**.

Allah uses a powerful **metaphor** to illustrate a spiritual truth:

"If We had sent down this Qur'an upon a mountain…"

Maturidi explains:

- A mountain represents the **strongest, most solid, most immovable** object in the physical world.
- Even such a massive creation would not withstand the **awe and magnitude of divine revelation**.

This demonstrates the glory of the Qur'an and the smallness of the human heart before it.

"…you would have seen it humbled (khāshi'an), shattered (mutaṣaddi'an) from fear of Allah."

These two descriptions are crucial:

1. Khāshi' (Humbled)

Maturidi explains:

- This is *khushū'*: overwhelming humility before divine majesty.
- A mountain, which does not possess intellect or emotion, is depicted as overwhelmed by revelation.

Meaning:

If even a mountain would bow in humility,
how can a human heart remain unmoved?

2. Mutaṣaddi' (Shattered)

This means:

- bursting apart,
- splitting,
- breaking into pieces.

Maturidi says:

- The Qur'an would cause a mountain to collapse out of divine awe.

- This reveals **the intensity of Allah's speech** — revelation carries a weight that even nature cannot bear.

He connects this with:

- *Surah al-Aḥzāb 33:72* — "We offered the trust to the mountains, but they refused."
- *Surah al-Isrā' 17:85* — revelation is of Allah's command, beyond the created realm.

"These are the parables We present to mankind…"

Parables (amthāl) are divine teaching tools.

Maturidi notes:

- Parables translate abstract spiritual realities into forms the mind can comprehend.
- They awaken reflection and humble the intellect.

"…so that they may reflect."

(لَعَلَّهُمْ يَتَفَكَّرُونَ)

The purpose of this verse is **deep contemplation** (tafakkur):

- on the majesty of Allah's speech,
- the smallness of creation before revelation,
- the responsibility of carrying the Qur'an,
- and the condition of our own hearts.

Maturidi's Insights

• The Qur'an Has Weight Beyond the Material World

Maturidi emphasises:

- The Qur'an is not a created sound or merely ink on pages.
- It is **Allah's eternal speech** revealed in created form.
- Its true nature is beyond the capacity of any physical entity.

Thus:

A mountain would crumble —
but the heart of a believer carries it.

This is proof of Allah's favour upon humanity.

• **Human Hearts Should Be Softer Than Mountains**

If revelation would crush a mountain,
then hearts that remain hard before it are spiritually diseased.

Maturidi says:

- A healthy heart trembles, softens, and reforms before the Qur'an.
- A dead heart is unmoved no matter how much it hears.

• **Parables Reveal Spiritual Realities**

This verse is not literal —
no Qur'an was sent onto a mountain.

Rather, Allah gives an analogy:

- to demonstrate the unimaginable magnitude of revelation,
- and to awaken humility.

• **The Qur'an Enters the Heart by Allah's Mercy**

If mountains would collapse before it,
how does the human heart bear it?

Maturidi answers:

Only by Allah's mercy that softens the heart
and allows it to carry revelation.

Thus, the heart is a spiritual container, not a physical one.

• **Humility Is the Correct Response to Revelation**

The mountain's "humility" is a metaphor for:

- reverence,
- fear,
- submission.

Maturidi explains:

- The Qur'an demands khushū' from the heart.
- It should produce humility, not arrogance.

• **Reflection Is a Command**

"لَعَلَّهُمْ يَتَفَكَّرُونَ"
— **so they may reflect**.

Maturidi says:

- Reflection is not optional.
- Tafakkur is a form of worship.
- The Qur'an was revealed to transform the heart through contemplation.

• **Warning to the Hard-Hearted**

A heart harder than a mountain
— unmoved by the Qur'an —
is spiritually doomed.

This echoes:

- *al-Baqarah 2:74* — some hearts are harder than rocks.

• **Cross-References**

- **Surah al-Aḥzāb 33:72** — the trust too heavy for a mountain.
- **Surah az-Zumar 39:23** — hearts tremble at the Qur'an.
- **Surah ar-Ra'd 13:31** — the Qur'an could shatter mountains if Allah willed.

• **Spiritual Lesson**

Maturidi concludes:

- The Qur'an is a responsibility, not just a recitation.
- It demands humility, reflection, and transformation.
- The heart that trembles at the Qur'an is alive.
- The heart unmoved is in danger.

This verse is a call:

Let the Qur'an soften your heart before it becomes harder than stone.

Surah al-Hashr – Verse 22

Arabic:

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ۖ عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ۖ هُوَ ٱلرَّحْمَـٰنُ ٱلرَّحِيمُ

Tafsir

"He is Allah, there is no god except Him — Knower of the unseen and the seen. He is the Most Merciful, the Most Compassionate."

Maturidi Explains

The final verses of Surah al-Hashr transition into a majestic declaration of **Allah's Names and Attributes**.
This is among the most profound theological passages in the Qur'an.

"He is Allah — there is no god except Him."

Maturidi emphasises:

- This is the foundation of **tawḥīd**.
- Allah is the only One worthy of worship, obedience, fear, and hope.
- It negates all forms of false gods, idols, desires, and false authorities.

"Tawḥīd" means:

- to single Allah out in divinity,
- in lordship,
- in names and attributes,
- and in worship.

"Knower of the unseen and the seen."

(عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَادَةِ)

Maturidi explains:

- **al-Ghayb** (the unseen):
    - all that is hidden from creation —
      past, future, secrets, intentions, decrees, the unseen realms.
- **ash-Shahādah** (the seen):
    - all that is visible, tangible, physical, observable.

Allah's knowledge is:

- perfect,

- complete,
- timeless,
- limitless.

No veil hides anything from Him.

Maturidi emphasises:

- Human beings know fragments, in parts, in time.
- Allah knows everything, always, without effort or acquisition.

"He is the Most Merciful (ar-Raḥmān), the Most Compassionate (ar-Raḥīm)."

Maturidi discusses the difference:

- **ar-Raḥmān**:
  Allah's universal mercy that encompasses all creation
  — believer and disbeliever, human and animal.
- **ar-Raḥīm**:
  Allah's special mercy, reserved for believers in this world and the next.

Thus:

Allah's mercy surrounds everything,
but His special care embraces the believers with a unique nearness.

Maturidi's Insights

• Tawḥīd Is the Foundation of All Belief

The verse repeats the essential truth:

There is no ilāh except Allah.

Maturidi notes:

- Tawḥīd is not merely belief in one God;
- it is denying every false lord, idol, and object of devotion.

• **Perfect Knowledge: The Unseen and Seen**

Maturidi emphasises the duality:

- Allah's knowledge is not limited by time (past/future),
- nor by space (near/far),
- nor by visibility (seen/unseen).

This refutes:

- dualists,
- philosophers who limited divine knowledge,
- the Mu'tazilah who claimed Allah knows universals but not particulars.

Islam affirms:

Allah knows every atom, every intention, every heartbeat.

• **Mercy Above Majesty**

Allah mentions:

- Tawḥīd (His oneness),
- Knowledge (His perfection),
- then immediately **Mercy**.

Maturidi says:

- This sequence teaches that Allah's default with creation is mercy.
- His punishment is justice,
- but His mercy surrounds all things.

• **Theological Precision: Raḥmān vs. Raḥīm**

Maturidi insists on the difference:

- **Raḥmān** (universal mercy):
  - provision,
  - life,
  - guidance,
  - sustenance.
- **Raḥīm** (special mercy):
  - forgiveness,
  - salvation,
  - nearness,
  - Paradise.

• **Why Begin This Passage with Tawḥīd?**

The passage of Names (ayat al-asmā') shapes:

- humility,
- awe,
- devotion,
- sincerity.

Before describing the rest of Allah's attributes,
Allah establishes that He alone is God.

• **Reflection After Revelation**

This verse follows the verse about:

- revelation overwhelming mountains (v. 21).

The wisdom:

- Revelation is overwhelming
- Because the One speaking it is the Majestic, All-Knowing, All-Merciful.

• **Cross-References**

- **Āyat al-Kursī (2:255)** — similar structure of attributes.
- **al-Ikhlāṣ (112:1–4)** — pure tawḥīd.
- **Ṭā Hā 20:8** — "Allah — there is no god but Him."
- **al-Furqān 25:59** — the Merciful who ascended the Throne.

• **Spiritual Lesson**

Maturidi concludes:

- True knowledge begins with recognising Allah's Oneness.
- True tranquillity comes from recognising His Mercy.
- True awareness comes from recognising His Knowledge.
- True devotion is shaped by reflecting on His Attributes.

This verse invites the believer to:

- fear Allah,
- love Allah,
- rely on Allah,
- and worship Allah
  with a heart filled with awe and intimacy.

Surah al-Hashr – Verse 23

Arabic:

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَـٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَـٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

Tafsir

"He is Allah — there is no god except Him — the King, the Most Pure, the Source of Peace, the Granter of Security, the Overseer, the Almighty, the Compeller, the Supreme. Exalted is Allah above everything they associate with Him."

Maturidi Explains

This verse continues Allah's majestic enumeration of His Names — Names that define who He is, how He acts, and how the believer should understand Him.

Each Name carries profound theological meaning.
Maturidi insists that **the Names of Allah are not poetry or metaphors** — they are real, eternal attributes belonging to the Divine Essence.

1. "al-Malik" — The King

Maturidi explains:

- Allah alone owns creation.
- His dominion is absolute — not borrowed, inherited, or shared.
- Kingship in creation is contingent and temporary;
  Allah's is eternal and intrinsic.

He governs:

- by command,
- by decree,
- by wisdom,
- without resistance.

2. "al-Quddūs" — The Most Pure

This means:

- free from all imperfection,
- beyond weakness, deficiency, or need,
- pure in essence, attributes, and actions.

Maturidi emphasises:

- Allah's purity is **not** like human purity.
- It is transcendence beyond all imagined qualities.

3. "as-Salām" — The Source of Peace / The One Free of Flaw

Two meanings:

1. The One free from every defect.
2. The One who grants peace, safety, and well-being.

Thus:

- perfection belongs to Him,
- safety flows from Him,
- and peace in the heart is His gift.

4. “al-Mu’min” — The Granter of Security

Maturidi explains:

- Allah gives security from fear in this world,
- and security from punishment in the next.

He is:

- the One who validates His prophets with Signs,
- the One who grants safety to the righteous.

5. “al-Muhaymin” — The Overseer, Guardian, Witness

This Name carries four meanings:

- The One who watches over everything.
- The One who protects everything.
- The One who witnesses every deed.
- The One who preserves and maintains creation.

Maturidi says:

Nothing escapes His knowledge, His care, or His authority.

6. “al-‘Azīz” — The Almighty, The All-Powerful

This indicates:

- invincible might,
- honour that cannot be diminished,
- greatness that cannot be opposed.

Maturidi clarifies:

- His power is not gained;
- it is intrinsic and perfect.

7. "al-Jabbār" — The Compeller, The Restorer

Two profound meanings:

1. **The Compeller**
    - His will prevails over all.
    - Nothing can resist Him.
2. **The Restorer**
    - He heals the broken heart.
    - He lifts the oppressed.
    - He repairs what is shattered.

Maturidi highlights:

Do not mistake divine compulsion for tyranny, it is absolute power joined with perfect wisdom.

8. "al-Mutakabbir" — The Supreme in Majesty

This means:

- only Allah possesses true, rightful grandeur.
- Human arrogance is false; divine greatness is real.

This Name protects the believer from:

- pride,
- self-importance,

- delusion.

“Exalted is Allah above what they associate with Him.”

This declares Allah’s transcendence from:

- idols,
- false gods,
- human imagination,
- the attributes wrongly attributed to Him.

Maturidi emphasises:

- After listing His majestic Names, Allah negates all forms of shirk.

Maturidi’s Insights

• **Divine Names are Real Attributes**

Each Name reflects a perfect, eternal attribute.

- “al-Malik” = His real dominion.
- “al-Quddūs” = His real purity.
- “as-Salām” = His real flawlessness.
- “al-Mu’min” = His real protection.
- “al-Muhaymin” = His real guardianship.
- “al-‘Azīz” = His real might.
- “al-Jabbār” = His real supremacy.
- “al-Mutakabbir” = His real majesty.

These are not metaphors.

• **The Verse Describes How Believers Should See Allah**

The believer must:

- revere His kingship (al-Malik),
- glorify His purity (al-Quddūs),
- seek His safety (as-Salām),
- trust His protection (al-Mu'min),
- feel watched by Him (al-Muhaymin),
- submit to His might (al-'Azīz),
- bow to His power (al-Jabbār),
- humble himself before His majesty (al-Mutakabbir).

• **These Names Correspond to Human Spiritual Needs**

Maturidi notes:

- distressed hearts need *as-Salām*,
- fearful hearts need *al-Mu'min*,
- broken hearts need *al-Jabbār*,
- lost hearts need *al-Muhaymin*,
- arrogant hearts need *al-Mutakabbir*.

Allah's Names heal the soul.

• **This Verse Refutes All Theological Deviations**

- It refutes the dualists — Allah is the only ilāh.
- It refutes the philosophers — He knows all particulars.
- It refutes the Mu'tazilah — His attributes are real, not created.
- It refutes the idolaters — Allah has no partners.

- **Cross-References**
  - **Āyat al-Kursī (2:255)** — the greatest summary of tawḥīd.
  - **Surah al-Ikhlāṣ** — pure monotheism.
  - **Surah al-Fātiḥah** — many attributes parallel here.
- **Spiritual Lesson**

Maturidi concludes:

Whoever truly knows Allah by His Names, will worship Him correctly, fear Him wholeheartedly and love Him completely.

These Names define the path of the servant to the Lord.

Surah al-Hashr – Verse 24

Arabic:

هُوَ ٱللَّهُ ٱلْخَـٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

Tafsir

“He is Allah — the Creator, the Originator, the Fashioner. His are the Most Beautiful Names. Whatever is in the heavens and the earth glorifies Him. And He is the All-Mighty, the All-Wise.”

Maturidi Explains

This concluding verse completes the trilogy of **Allah’s Names** begun in verses 22–23.

Now Allah mentions three majestic Names related to **creation itself**, followed by a universal declaration of His praise.

1. "al-Khāliq" — The Creator

Maturidi explains that *al-Khāliq* means:

- The One who **brings into existence** from nothing.
- The One who specifies every detail — form, nature, function.
- The One whose creation is based on wisdom, precision, and purpose.

This Name affirms:

- absolute divine power,
- intentional design,
- perfect knowledge of all created things.

2. "al-Bāri'" — The Originator / Evolver

This is deeper than creation alone.
Maturidi states:

- "al-Bāri'" is the One who **brings creation into existence in balanced, proportionate, harmonious forms**.
- It also implies gradual unfolding, development, and perfect arrangement.

This is the Name that describes:

- the formation of Adam,
- the unfolding of creation,
- the precise balance of nature.

It refutes the idea of randomness or blind accident.

3. "al-Muṣawwir" — The Fashioner / The Giver of Form

Maturidi explains:

- Allah gives **shape**, **design**, **color**, **features**, **identity**, and **uniqueness** to every creature.
- He creates diversity in form and appearance.
- He fashions faces, bodies, souls, and even the inner states of the heart.

This Name shows:

- the beauty of Allah's creation,
- His artistry,
- His detailed care.

It refutes all claims that images or idols resemble Allah, for He alone is the Fashioner, and He is unlike His creation.

"His are the Most Beautiful Names."

(لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ)

Maturidi emphasises:

- All of Allah's Names are **perfect**,
- **beautiful**,
- **complete**,
- and **unique** to Him.

No created being shares these Names in their true sense.

This confirms:

- the science of *al-asmāʾ waʾl-ṣifāt*,
- the real existence of divine attributes,
- and the obligation to worship Allah through His Names.

Maturidi often said:

Knowing Allah by His Names is the foundation of correct worship.

"Whatever is in the heavens and the earth glorifies Him."

This is universal tasbīḥ (glorification).

Maturidi explains:

- All beings — angels, humans, jinn, animals, trees, stones, stars — glorify Allah in a manner known to Allah alone.
- This tasbīḥ is **real**, not symbolic.

He cites:

- *al-Isrāʾ 17:44* — "There is nothing except that it glorifies Him."

Some creations glorify with speech, others with their state, others with their obedience to their divine purpose. Everything points back to its Creator.

"And He is the All-Mighty, the All-Wise."

al-ʿAzīz — The All-Mighty

Maturidi explains:

- Allah cannot be resisted or overcome.
- His decree cannot be repelled.

- His authority is absolute.

al-Ḥakīm — The All-Wise

- Every act of Allah is purposeful.
- Nothing is random, arbitrary, or meaningless.
- He places everything in its proper place.

Thus:

Creation flows from power (**ʻizzah**) and perfect wisdom (**ḥikmah**).

Maturidi's Insights

1. Creation Is Intentional and Perfect

"al-Khāliq, al-Bāriʼ, al-Muṣawwir" describe:

- power,
- precision,
- beauty.

Together they form a complete theology of creation.

2. Allah's Names Shape Our Worship

Maturidi emphasises:

- Worship must be grounded in knowing Allah by His Names.
- His Names inform belief, action, character, and intention.

3. Everything in Existence Glorifies Him

This teaches:

- humility — we are part of a universe constantly praising Allah.
- reverence — nothing exists independently.

- insight — the believer sees the signs of Allah everywhere.

4. Power Without Wisdom Is Imperfection

Allah unites both:

- *ʿizzah* (absolute might),
- *ḥikmah* (perfect wisdom).

5. Refutation of Philosophers and Atheists

This verse refutes those who:

- deny a Creator,
- attribute creation to chance,
- limit Allah's knowledge,
- deny His attributes,
- or equate Him with His creation.

The Names of Allah establish His transcendence.

6. Spiritual Lesson

Maturidi concludes:

- Allah is your Creator (al-Khāliq).
- He shaped you with purpose (al-Bāriʾ).
- He fashioned your identity (al-Muṣawwir).
- He guides you through His Beautiful Names (al-Asmāʾ al-Ḥusnā).
- All creation glorifies Him.
- His power rules.
- His wisdom perfects.

This is the culmination of Surah al-Hashr's spiritual message.

Surah al-Mumtahanah – Verse 1

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُواْ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ
يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ ۚ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ
تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ

Tafsir

“O you who believe! Do not take My enemies and your enemies as allies, offering them affection, while they have rejected the truth that has come to you and have driven out the Messenger and yourselves because you believe in Allah your Lord. If you *truly* went out striving in My way and seeking My pleasure, do not secretly show them affection. I know what you conceal and what you reveal. And whoever among you does this has truly gone astray from the straight path.”

Maturidi Explains

This opening verse was revealed concerning **Ḥāṭib ibn Abī Balta‘ah**, who secretly sent a letter to the Quraysh before the conquest of Mecca, informing them of the Prophet’s ﷺ movements. Although his intention was not treachery but personal protection for his family, the act exposed a critical tension between **faith-based loyalty** and **tribal/emotional attachments**.

Maturidi approaches this verse by examining:

- **the nature of loyalty (walā’)**
- **the meaning of “enemy of Allah and your enemy”**

- **the spiritual reason for prohibiting affection (muwaddah) toward active enemies of faith**
- **the divine knowledge of inner motives**
- **the concept of "straying from the straight path."**

1. True Walā' Belongs Only to Allah and His Messenger

The verse begins with a clear command:

"Do not take My enemies and your enemies as allies."

Maturidi explains:

- *Walā'* means intimate loyalty, trust, support, and affection.
- It is not the same as kindness, courtesy, or justice — those remain permissible.
- Rather, this refers to **inner allegiance**.

Thus, believers must never give:

- trust,
- strategic support,
- or emotional loyalty

to those **actively opposing Allah, His Messenger, and the believers**.

This does not refer to non-hostile non-Muslims, but specifically those who:

- fight Islam,
- oppose the Prophet ﷺ,
- expel believers,
- wage war against the truth.

2. Context: The Hijrah and the Quraysh

"...while they have rejected the truth that has come to you;
they expelled the Messenger and you…"

Maturidi notes:

- The Quraysh persecuted believers,
- tortured the weak,
- drove out the Prophet ﷺ and the Muhājirūn,
- and declared war against Islam.

Affection toward such people undermines:

- the unity of faith,
- the dignity of revelation,
- the struggle for truth.

3. Claims of Jihad and Seeking Allah's Pleasure Must Be True

Allah says:

"If you truly went out striving in My way and seeking My pleasure…"

Maturidi explains:

- This is a divine test of sincerity.
- The verse implies:
  If your migration and struggle are truly for Allah, then your loyalties must reflect that purpose.

Secret affection toward enemies contradicts that claim.

This does not negate mercy or justice; it prohibits **support, alignment, and intimate trust**.

4. Allah Knows the Secret and the Open

"...I know what you hide and what you reveal."

This is a reminder that:

- Motives matter.
- Allah examines the *heart's allegiance*, not only physical actions.
- Allah knows:
    - hidden strategies,
    - private sympathies,
    - unspoken fears,
    - emotional biases.

Maturidi stresses that divine knowledge is **eternal and absolute**.

5. Straying from the Straight Path

"Whoever does this has strayed from the straight path."

Maturidi interprets:

- *Straight path (sawā' al-sabīl)* means the path of truth and loyalty.
- Straying occurs not merely through outward sin but through misaligned loyalties.

This verse establishes:

- faith is not just ritual,
- but orientation of the heart.

Maturidi's Insights

• **Loyalty (Walā') is a Pillar of Faith**

A believer's deepest allegiance belongs to:

- Allah,
- His Messenger,
- His religion,
- and His community.

Emotional sympathy toward those who oppose faith weakens spiritual integrity.

• **Emotional Attachments Cannot Override Faith**

Ḥāṭib's emotional motivation — concern for his family — shows how natural feelings can cloud spiritual duties.
Islam does not suppress emotion, but regulates **loyalty**.

• **Distinction Between Love and Kindness**

Maturidi emphasises:

- Kindness to non-hostile non-Muslims is permitted and encouraged.
- Intimate affection and political/moral alliances with the **enemies of Allah** is prohibited.
- Islam differentiates between humanity and allegiance.

• **Allah's Knowledge Governs the Inner Aspects of Faith**

Since Allah knows the hidden and the open, He knows:

- motives,
- inner ties,

- and subtle forms of hypocrisy or fear.

This verse is a purification of the heart before the conquest of Mecca.

• **Faith-Based Community Is Above Tribal Loyalties**

This verse reforms:

- pre-Islamic tribal identity,
- lineage-based loyalty,
- kinship-based alliances.

Faith becomes the supreme bond.

• **The Straight Path Requires Moral Courage**

Standing firm with the Prophet ﷺ against hostile forces — even when relatives are on the other side — reflects true faith.

• **Cross-References**

- 58:22 — loyalty to truth over lineage.
- 4:139 — "Do they seek honour with them?"
- 60:8–9 — kindness permitted, alliance forbidden.
- 9:23 — warning against loyalty that compromises faith.

Surah al-Mumtahanah – Verse 2

Arabic

إِن يَثْقَفُوكُمْ يَكُونُواْ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓاْ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّواْ لَوْ تَكْفُرُونَ

Tafsir

“If they gain dominance over you, they will be your enemies, and they will stretch out their hands and their tongues against you with evil, and they wish that you would become disbelievers.”

Maturidi Explains

This verse elaborates on the warning in Verse 1 by describing the **true intentions** of those enemies whom believers were instructed not to take as allies. It exposes:

- their underlying hostility,
- the nature of their aggression,
- and their ultimate desire for the believers to abandon their faith.

According to Maturidi, this verse addresses **the Quraysh**, those who oppressed and expelled the early Muslims, and who sought the destruction of Islam. But it also conveys a timeless principle regarding **those engaged in active enmity against Allah’s religion**.

1. “If they gain dominance over you…”

(إِن يَثْقَفُوكُمْ)

Maturidi explains:

- *yathqafukum* means:
    - if they seize you,
    - overpower you,
    - or gain control over your circumstances.

This refers not only to physical domination but also to political, social, or moral control.

Thus, the verse warns:

If those who oppose Allah gain advantage over you,
they will use it against you — not for you.

This is a divine exposure of intentions, not conjecture.

2. "They will be your enemies…"

(يَكُونُواْ لَكُمْ أَعْدَآءً)

Maturidi notes:

- They are enemies in belief,
- in motive,
- in heart,
- and in action.

Their hostility is not situational — it is ideological.
Their values contradict the values of revelation.

Even if outwardly polite, their inward stance toward Islam is enmity.

3. "And they will stretch out their hands and tongues against you with evil…"

(وَيَبْسُطُوٓاْ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ)

Hands with evil

Maturidi explains that this means:

- physical harm,

- persecution,
- violence,
- oppression,
- confiscation of rights or property,
- or any form of tangible aggression.

Tongues with evil

This includes:

- insults,
- slander,
- propaganda,
- moral intimidation,
- public humiliation,
- mocking of Islam,
- attempts to distort truth.

Maturidi highlights that the Qur'an here links **speech and action**, showing that both are weapons used against believers.

4. "And they wish that you would disbelieve."

(وَدُّواْ لَوْ تَكْفُرُونَ)

This is the deepest level of hostility.

According to Maturidi, this phrase reveals:

- their ultimate goal is not merely political or social control,
- but **spiritual destruction**.

They do not want Muslims to compromise —
they want Muslims to abandon faith entirely.

This establishes:

The greatest harm an enemy wishes for a believer
is not death,
but loss of īmān.

Thus, the believer's loyalty cannot lie with such people.

Maturidi's Insights

• **Hostility Toward Faith is a Matter of Intent, Not Outward Behaviour**

A person may:

- smile,
- speak gently,
- appear polite,
- show diplomacy.

Yet inwardly harbour a desire that believers abandon their religion.

Allah exposes that hidden wish.

Maturidi explains:

The believer judges by revelation,
not by superficial manners.

• **Danger Lies in Influence as Much as in Attack**

Dominance (*yathqafukum*) includes:

- cultural influence,

- intellectual manipulation,
- emotional pressure,
- social power.

Maturidi states:

When enemies of truth gain influence, their first weapon is propaganda, their second is physical force and their final goal is apostasy of hearts.

• **Speech Can Be as Harmful as Physical Assault**

By pairing “their hands” and “their tongues,”
the verse teaches:

- tongues create fear,
- tongues distort truth,
- tongues break unity,
- tongues spread doubt.

Maturidi highlights that spiritual warfare often starts with words.

• **Affection Toward Those Who Wish for Your Disbelief Corrupts Faith**

This verse connects back to Verse 1:

- affection (muwaddah)
- leads to trust,
- trust leads to influence,
- influence leads to moral compromise.

Maturidi warns:

The heart that grows attached to the enemies of Allah becomes vulnerable to their desires.

• **The Enemies' Ultimate Wish: Your Apostasy**

"وَدُّوا لَوْ تَكْفُرُونَ"

Maturidi identifies this as:

- spiritual hatred,
- not merely political hostility.

They want:

- your īmān gone,
- your religious identity erased,
- your distinction as a believer dissolved.

• **A Mirror of the Hypocrites**

This verse is a counterpart to Surah al-Mujādilah:

- the hypocrites also wished believers would abandon faith
- they mocked, conspired, whispered, and lied.

The Qur'an consistently reveals the inner desires of those who oppose truth.

• **Cross-References**

- **2:109** — "Many of the People of the Book wish to turn you back to disbelief out of envy."
- **3:118** — "They do not fall short in wishing you harm."

- **58:22** — Believers do not show deep affection to those who oppose Allah.
- **4:89** — "They wish you would disbelieve as they disbelieved."

Spiritual Lesson

Maturidi concludes that this verse trains the believer to:

- recognise true loyalty,
- guard the heart,
- protect faith,
- and understand the reality of hostile intentions.

The believer must not be naïve.

Affection is sacred. Loyalty is sacred. Īmān is sacred.

One must not give the heart to those who desire the destruction of one's soul.

Surah al-Mumtahanah – Verse 3

Arabic

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَـٰدُكُمْ ۚ يَوْمَ ٱلْقِيَـٰمَةِ ۚ يَفْصِلُ بَيْنَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Tafsir

"Neither your kinship nor your children will benefit you on the Day of Resurrection. On that Day, Allah will separate you from one another, and Allah sees all that you do."

Maturidi Explains

This verse follows directly from the warning in verses 1–2 about misplacing loyalty. Human beings are naturally attached to family, tribe, and children. But here, Allah teaches **a foundational spiritual principle**:

On the Day of Judgment, blood-ties will not save you.
Only faith, sincerity, and loyalty to Allah will matter.

Maturidi addresses three central themes in this verse:

1. **The failure of lineage and family to provide spiritual protection**
2. **The divine separation that will occur on the Day of Judgment**
3. **Allah's perfect awareness of every deed**

1. "Your kinship and your children will not benefit you…"

(لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ)

Maturidi explains:

- In the dunya, family gives protection, honour, and emotional support.
- But in the Ākhirah, such protection collapses.
- No relative will defend another from accountability.
- No child can ransom a parent.
- No clan can shield one from divine justice.

This verse dismantles the pre-Islamic belief that:

- tribal lineage secures honour,
- children ensure strength and future,

- and family bonds override moral and religious decisions.

Thus, Allah warns the believers:

Do not let family loyalty lead you to compromise faith.

This reinforces the command in verse 1:

- affection toward enemies of Allah
- out of fear for one's relatives
- is spiritually destructive.

Ḥāṭib's case is the context, but the principle is universal.

2. The Day of Separation

(يَوْمَ ٱلْقِيَـٰمَةِ ۚ يَفْصِلُ بَيْنَكُمْ)

Maturidi explains that **"yafṣil baynakum"** means:

- Allah will separate people based on faith,
  not kinship.
- Believer from disbeliever.
- Sincere from hypocrite.
- Loyal from treacherous.

On that Day:

- family ties dissolve,
- personal relationships fall away,
- and all human categories disappear.

Only the category of **faith** remains.

Maturidi emphasises:

The Day of Judgment is the day of *furqān* (separation),
where Allah distinguishes truth from falsehood,
loyalty from betrayal.

The same root *faṣala* is used for:

- judicial verdicts,
- clear separation,
- decisive rulings.

Thus, Allah will "judge between you" without regard for blood, lineage, tribe, or emotional ties.

3. "Allah sees everything you do."

(وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

This is a powerful conclusion.

Maturidi highlights two meanings:

(1) Allah sees your outer deeds

- your loyalties,
- your alliances,
- your choices,
- your sacrifices.

(2) Allah sees your inner motives

- why you sided with someone,
- whether you feared for your family,
- whether you compromised faith out of emotion,
- whether you hid affection for Allah's enemies.

“Basīr” means both:

- fully aware of the external,
- and fully aware of the internal.

Thus, Maturidi stresses:

Even hidden loyalties of the heart will be judged.

Maturidi’s Insights

• **Faith outweighs family**

This verse echoes the core Maturidi principle:

- Īmān is the foundation of identity.
- Family, tribe, wealth, status — all are secondary.
- Faith governs loyalty, not the other way around.

Maturidi frequently cites this verse when refuting those who believe:

- ancestry guarantees salvation,
- lineage has intrinsic spiritual value,
- or worldly relationships override divine command.

• **The Qur’an builds spiritual independence**

This verse frees the believer from:

- fear of family pressure,
- tribal expectations,
- emotional manipulation,
- or threats to relatives.

The believer's loyalty becomes unshakeable because it is rooted in the infinite, not the temporary.

• **Allah's separation is the final justice**

Every human tie will be cut except:

- the tie of faith,
- the tie of sincerity,
- the tie of loyalty to truth.

The Qur'an repeatedly reminds:

- 2:166 — ties dissolve
- 80:34–37 — "a man will flee from his brother, mother, father, spouse, children"
- 52:21 — families are reunited **only** if united in faith.

• **Vision of the Ākhirah shapes loyalty in the dunya**

Maturidi teaches:

When Allah says your relatives cannot save you,
He invites you to re-align the heart so that it never prefers a created being over the Creator. This is the spiritual medicine for hypocrisy, fear, and moral weakness.

• **"Allah sees everything you do" is a deterrent against secret alliances**

Just as Allah said in Verse 1:

- He knows what is hidden.

Here He adds:

- He sees what is done.

Maturidi notes that combining **knowledge** (ʿilm) and **seeing** (baṣar) indicates total divine awareness of:

- deeds,
- intentions,
- movements,
- affections,
- and unspoken thoughts.

This destroys the false security that one can hide loyalties from Allah.

Cross-References

- **58:22** — true believers do not show allegiance to those who oppose Allah.
- **9:23** — "Do not take your fathers or brothers as allies if they prefer disbelief."
- **31:33** — "Do not let worldly life deceive you."
- **2:254** — "No kinship will help on that Day."
- **26:89** — only a sound heart benefits its owner.

Spiritual Lesson

Maturidi concludes:

- Do not rely on family for spiritual safety.
- Do not compromise faith for emotional attachment.
- Do not let lineage override loyalty to Allah.

- Do not trust that relationships will excuse wrongdoing.
- Do not think your hidden attachments are hidden from Allah.

On the Day of Separation, only sincerity will remain.

Surah al-Mumtahanah – Verse 4

Arabic

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ ۖ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ ۚ إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ ۖ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ

Tafsir

“Indeed, you have in Ibrahim and those with him a beautiful example, when they said to their people: ‘We are free of you and whatever you worship besides Allah. We reject you, and between us and you hostility and hatred has appeared forever, until you believe in Allah alone.’ Except for Ibrahim’s statement to his father: ‘I will surely seek forgiveness for you, though I have no power for you against Allah at all.’ ‘Our Lord, in You we place our trust, to You we turn, and to You is the final return.’”

Maturidi Explains

This verse provides believers a **model of loyalty, integrity, and faith-based allegiance** through Prophet Ibrahim (ʿalayhi-s-salām) and the believers who stood with him.

It forms the heart of Surah al-Mumtahanah, grounding the earlier commands (verses 1–3) in the example of a Prophet whose faith was

tested by family, tribe, and society — just as early Muslims were tested in Mecca.

Maturidi discusses this verse by examining:

- the meaning of **"uswah ḥasanah" (a perfect example)**
- the spiritual stance of Ibrahim toward his people
- the meaning of rejecting false gods
- the limits of familial affection
- the theological principles behind Ibrahim's duʿā' for his father
- and the prophetic model of trust, repentance, and returning to Allah

1. "You have in Ibrahim and those with him a beautiful example"

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ)

Maturidi explains that **uswah ḥasanah** means:

- a model to imitate,
- an example of perfect conduct,
- guidance in belief and loyalty.

Ibrahim's example is relevant specifically for:

- loyalty toward Allah,
- disavowal of falsehood,
- moral courage in the face of family resistance,
- prioritizing faith above all other ties.

This prepares believers to understand that allegiance to Allah precedes every other relationship.

2. Ibrahim's declaration of disavowal

(إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءَاءُ مِنكُمْ)

Ibrahim and his followers said:

"We are free of you and of what you worship besides Allah."

Maturidi explains:

- they distanced themselves **not from people as human beings**,
- but from their **religion and acts of polytheism**.

This was not hatred of individuals;
it was rejection of their shirk.

This distinction is central in Maturidi theology:

Believers are just, kind, and ethical toward all,
but they do not join or support falsehood.

3. "We reject you, and hostility has appeared between us forever…"

(كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا)

Maturidi clarifies:

- "We reject you" means **rejecting your false religion**,
- not cruelty toward individuals.
- "Hostility" means **religious and moral opposition**,
- not personal vengeance.
- "Forever" means **so long as you remain upon shirk**,
- not an eternal grudge should they accept truth.

Thus, the ‘enmity’ here is **enmity of creed**, not enmity of heart.
If they accept faith, affection returns.

Maturidi stresses:

Islam never commands hatred of people as humans;
it commands rejection of disbelief and falsehood.

4. “Except for Ibrahim’s statement to his father…”

(إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ)

Allah excludes this statement because:

- Ibrahim’s request for forgiveness for his father
  was made **before** his father’s rejection was final.

Maturidi states:

- Ibrahim hoped his father would repent.
- His duʿā’ was not approval of disbelief.
- Once his father died on disbelief, Ibrahim no longer prayed for him.

Thus, believers may hope for guidance for non-Muslim relatives,
but may not ask forgiveness for them if they die in disbelief.

This verse refutes:

- those who justify alliances with Allah’s enemies citing “family ties,”
- and those who claim Ibrahim compromised loyalty for his father.

5. The Limits of Love and Responsibility

(وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ)

Ibrahim said:

“I have no power to benefit or protect you from Allah.”

Maturidi notes:

- even a Prophet cannot save a relative from divine judgment.
- lineage cannot substitute for belief.
- moral responsibility is individual.

This reiterates verse 3:

- “Relatives will not benefit you on the Day of Judgment.”

6. Ibrahim’s Duʿā’ of Absolute Submission

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا
وَإِلَيْكَ أَنَبْنَا
وَإِلَيْكَ الْمَصِيرُ

Maturidi explains these three statements:

(1) “Upon You we place our trust.”

Reliance on Allah alone — not clan, not tribe, not kings.

(2) “To You we have turned.”

Total repentance, returning from every form of misguidance.

(3) “To You is the final return.”

Recognition that:

- all safety,
- all judgment,
- all honour
  belong only to Allah.

This duʿāʾ captures the heart of **pure tawḥīd**.

Maturidi's Insights

• **Ibrahim is the Model of Pure Loyalty to Allah**

His example teaches:

- truth before tribe,
- faith before family,
- sincerity before sentiment.

This does *not* call for cruelty —
it calls for clarity.

• **Hatred (bughḍ) here is not emotional hatred**

Maturidi emphasises:

- It is hatred of shirk,
- not hatred of people.

Believers treat all humans with justice and mercy.

• **Ibrahim's compassion did not override his principles**

He loved his father,
yet refused to join him in falsehood.

This is the balance of:

- mercy,
- justice,
- loyalty to truth.

• **The verse refutes misplaced emotional alliances**

You cannot justify betrayal or compromise by saying:

- "my father,"
- "my tribe,"
- "my people,"
- "my connections."

Faith comes first.

• **Guidance is from Allah alone**

Even a Prophet cannot protect a disbelieving relative.

Thus:

- Never rely on lineage.
- Never trust that family can save you.
- Never be deceived by blood ties.

Only Allah determines salvation.

• **Tawakkul, Ināb̄ah, and Maʿād are pillars of faith**

Ibrahim shows:

- **Tawakkul** — rely upon Allah.
- **Ināb̄ah** — return to Allah in repentance.
- **Maʿād** — remember the final return.

These are the foundations of Maturidi spirituality.

Cross-References

- **9:114** — Ibrahim only prayed for his father until it became clear he was an enemy of Allah.
- **26:86–89** — Ibrahim's father rejects him; Ibrahim prays for salvation through a sound heart.
- **60:6** — continuation: Ibrahim's example is repeated as the standard.
- **58:22** — loyalty to faith over family.
- **2:256** — guidance is Allah's alone.

Spiritual Lesson

Maturidi concludes:

The believer takes Ibrahim as his model:
mercy without compromise,
compassion without surrender,
loyalty without fear,
and trust without hesitation.

This verse establishes the **theology of allegiance**, the foundation upon which the rest of the surah is built.

Surah al-Mumtahanah – Verse 5

Arabic

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ وَٱغْفِرْ لَنَا رَبَّنَآ ۖ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ

Tafsir

“Our Lord, do not make us a trial for those who disbelieve, and forgive us, our Lord. Surely You alone are the Almighty, the All-Wise.”

Maturidi Explains

This verse continues the duʿā’ of Prophet Ibrahim (ʿalayhi s-salām) and the believers with him. After declaring loyalty to Allah and disavowal of shirk, they now ask Allah for two immense blessings:

1. **Not to be a cause of fitnah (trial) for the disbelievers**
2. **To be forgiven**

Maturidi teaches that this verse reveals the *inner humility* of the believers:
Even after affirming strong loyalty and clear faith, they fear falling short. This is the hallmark of the righteous.

1. “Our Lord, do not make us a fitnah for those who disbelieve”

(رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا)

What does “fitnah” mean here?

Maturidi explains that fitnah in this context has several layers:

Meaning 1: Do not let them overpower us

If disbelievers defeat believers, they may say:

- “If the believers were upon truth, we would have beaten them.”
- “Our false religion must be correct because we were victorious.”

Thus, the believers pray:

"O Allah, do not let our hardship be misinterpreted
as proof against Your religion."

This reflects deep awareness of how human perception shapes belief.

Meaning 2: Do not let them mislead us

Maturidi says the fitnah can mean:

- being influenced by them,
- being pressured by them,
- being deceived by them,
- or being drawn into their ways.

Thus, another meaning is:

"Do not let us become targets of their temptation or influence."

Meaning 3: Do not let us behave in a way that makes them mock Islam

If believers behave badly, disbelievers may say:

- "Look at the followers of Muhammad — they are corrupt."
- "Their religion teaches them nothing."

So the prayer also means:

"Do not let us falter in a way that makes Your religion look weak."

This aligns perfectly with Maturidi principles:

- the believer must never be a cause of disgrace to the truth.
- good conduct protects the religion from being mocked.

Meaning 4: Do not let us suffer in a way that emboldens them

If believers are humiliated, tortured, or weakened,
the disbelievers may say:

- "Allah has abandoned them."
- "Our gods are stronger."

Thus, they ask Allah to preserve their honour
so that the disbelievers do not become arrogant.

Maturidi summarises these meanings:

Fitnah here means:
Do not let us become a cause for disbelievers to feel validated, confident, or superior over the truth.

This is both a prayer for protection and a prayer for dignity.

2. "Forgive us, our Lord"

(وَٱغْفِرْ لَنَا رَبَّنَا)

After asking for protection,
they immediately ask for forgiveness.

Why?

Maturidi explains:

- Even the most sincere believer fears shortcomings.
- Even the most loyal follower fears defects in intention.
- Even Ibrahim feared imperfection in his stance.

This verse shows the balance of a believer:

- strong outward loyalty,
- deep inward humility.

Why is forgiveness requested here?

Because the previous verses demanded:

- absolute loyalty,
- perfect sincerity,
- unwavering commitment.

The companions of Ibrahim feared:

- weakness in their resolve,
- mistakes in judgment,
- hidden faults,
- emotional weakness toward family.

Thus, they ask Allah to forgive both:

- sins already committed,
- and shortcomings they may fall into under pressure.

This aligns with Maturidi's theology:

Moral weakness requires divine forgiveness
as much as moral failure requires divine protection.

3. "Indeed, You alone are the Mighty, the Wise."

(إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ)

Why these two Names here?

Maturidi explains:

al-ʿAzīz (The Mighty)

Because:

- protection from enemies
- honour for believers
- humiliation of falsehood

all come from His Might.

He alone can prevent believers from being a fitnah.

al-Ḥakīm (The Wise)

Because:

- the placement of trials,
- the distribution of victory,
- the timing of hardship,
- and the unfolding of events

are all governed by *perfect wisdom*.

Thus:

"O Allah, protect us with Your power,
and guide us through Your wisdom."

Maturidi's Insights

- **The believer fears being misrepresented**

A Muslim cares:

- not just about personal salvation,
- but about the image of Islam.

Being a fitnah means:

- becoming a cause for people to reject the truth.

Thus, a believer prays for moral protection just as much as physical protection.

• **True believers do not seek victory for ego**

They seek it:

- so that truth is not mocked,
- so that disbelievers do not feel justified,
- so that Allah's religion remains honoured.

This is pure sincerity.

• **The duʿā' shows balance between firmness and softness**

Firmness:

- disavowal of shirk
- commitment to Allah
- loyalty above all ties

Softness:

- fear of harming the religion
- fear of weakness

- asking forgiveness

This balance defines the Maturidi conception of true īmān.

• **Allah's wisdom governs the rise and fall of nations**

Believers ask:

- not for worldly superiority,
- but for divinely-guided circumstances
  that do not mislead humanity.

This reflects deep spiritual maturity.

• **The prayer reflects a universal concern:**

The reputation of truth among people.

If believers fail morally, others may reject Allah out of misunderstanding.

Thus, every believer carries responsibility for how Islam appears through their actions.

Cross-References

- **10:85–86** — the prayer of Musa:
  "Upon Allah we rely; do not make us a trial for wrongdoers."
- **3:8** — "Do not let our hearts deviate."
- **2:286** — "Forgive us, pardon us, have mercy on us."
- **33:25** — Allah prevented the confederates from harming the believers.
- **58:22** — the loyal believer is supported by a spirit from Allah.

Spiritual Lesson

Maturidi concludes:

A believer's greatest fear is not pain or defeat, but that his weakness may misguide others or insult the honour of Allah's religion.

Thus, this verse teaches:

- humility,
- fear of misguiding others,
- reliance on Allah,
- constant repentance,
- and recognition of Allah's power and wisdom.

Surah al-Mumtahanah – Verse 6

Arabic

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ ۚ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ

Tafsir

"Indeed, there is for you in them a perfect example — for whoever hopes for Allah and the Last Day. And whoever turns away, then surely Allah is Self-Sufficient, Praiseworthy."

Maturidi Explains

This verse reinforces the central message of the surah by repeating that the example of Ibrahim (ʿalayhi s-salām) and the believers with him is the ideal model of loyalty, sincerity, and faith-driven courage. But now Allah clarifies **who** this example is truly for:

"for whoever hopes for Allah and the Last Day."

Thus, following the example of Ibrahim in matters of allegiance and disavowal is not optional — it is an essential sign of genuine faith.

Maturidi unpacks this verse by exploring:

1. **The meaning and scope of "a beautiful example"**
2. **The identity of those capable of benefitting from it**
3. **The meaning of turning away from this model**
4. **Why Allah describes Himself as "Self-Sufficient, Praiseworthy"**
5. **The theological and spiritual implications**

1. "Indeed, there is for you in them a beautiful example"

(لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ)

This mirrors verse 4, but with a key addition in meaning.

Maturidi states:

- "Uswah ḥasanah" is not mere admiration —
  it means **imitation** in belief and moral stance.
- Ibrahim's loyalty to Allah over tribe and family is the standard.
- His disavowal of shirk is the standard.
- His trust and repentance is the standard.
- His seeking protection from misguiding others is the standard.

This example is not for history only —
it is the blueprint for every believer in every era.

2. "For whoever hopes for Allah and the Last Day"

(لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ)

Maturidi explains:

This phrase identifies the *true recipients* of Ibrahim's example.

Who benefits from the Prophetic model?

Only those who:

- hope for Allah's reward,
- fear Allah's displeasure,
- believe in the Last Day,
- seek eternal felicity,
- and prioritise the next world over the present one.

In other words:

Your loyalty in this world reflects your expectation in the next.

Those who long for Allah,
and who prepare for the Last Day,
will naturally follow Ibrahim.

Those who seek worldly comfort,
approval of people,
or safety through compromise,
will not.

Thus, the verse defines the **psychology of true allegiance**:

- Whoever's heart is tied to Allah and the Ākhirah, follows truth no matter the cost.
- Whoever's heart is tied to the world, compromises truth for attachments.

3. "And whoever turns away…"

(وَمَن يَتَوَلَّ)

Maturidi notes:

- "yatawallā" means to turn away,
- to refuse the example of Ibrahim,
- to prefer worldly loyalty over spiritual loyalty.

This includes:

- turning away from the model of Ibrahim,
- turning away from loyalty to Allah,
- turning away from disavowal of shirk,
- turning away from faith-based courage,
- turning away from sincerity and principle.

Turning away, in this context, is not minor disobedience, it is a **rejection of the spiritual structure** the surah is building.

4. "Then Allah is Self-Sufficient, Praiseworthy."

(فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ)

Why does Allah mention these Names here?

Maturidi's explanation is profound:

al-Ghaniyy – Self-Sufficient

Allah does not need:

- our loyalty,
- our allegiance,
- our imitation of Ibrahim,
- or our sacrifices.

If believers turn away:

- the loss is theirs alone.
- the honour of faith remains unchanged.
- the truth remains victorious.

al-Ḥamīd – Praiseworthy

Allah is worthy of praise:

- whether people praise Him or not,
- whether people obey Him or not,
- whether the world follows Him or not.

Thus:

Your faith does not enrich Allah; your disbelief does not harm Him. Allah is complete in majesty regardless.

This annihilates:

- pride,
- arrogance,
- and any illusion of self-importance.

Maturidi's Insights

• **The example of Ibrahim is the dividing line of sincerity**

Following Ibrahim requires:

- clarity,
- courage,
- trust in Allah,
- vision of the Ākhirah,
- and firmness in faith.

Maturidi emphasises:

Only hearts purified by īmān can follow Ibrahim's path.

• **Hope in Allah and the Last Day is the engine of righteous action**

Whoever truly hopes for Allah:

- does not fear people,
- does not compromise faith,
- does not betray loyalty,
- does not seek safety in false alliances.

Thus:

- **Belief shapes allegiance**,
- **allegiance reveals belief**.

• **Allah does not need the believers — the believers need Allah**

Maturidi often uses this verse to refute:

- the idea that Allah benefits from human actions,
- or that Allah's honour depends on creation.

Allah is **al-Ghaniyy**, absolutely independent.
Our obedience benefits *us*.
Our disobedience harms *us*.

• **Humans need role models — hence the repetition**

Verse 4 and verse 6 both emphasise followership.

Maturidi notes:

- repetition occurs when a concept is central to survival.
- allegiance is the axis of this surah.
- without clarity here, faith itself becomes unstable.

• **Turning away from the example of Ibrahim is turning away from the essence of Islam**

Ibrahim is:

- father of monotheism,
- father of the Prophets,
- model of sincerity,
- model of tawakkul,
- model of sacrifice.

Rejecting his example means:

- rejecting the spiritual core of Islam.

Cross-References

- **60:4** — Ibrahim's stance described in detail.
- **60:7–9** — Allah will place affection later between believers and former enemies.
- **3:68** — "The closest to Ibrahim are those who follow him."
- **2:124** — Ibrahim was made an imam after perfect obedience.
- **33:21** — "In the Messenger of Allah is a beautiful example."

Spiritual Lesson

Maturidi concludes:

Only those whose hearts are oriented toward Allah and the Ākhirah can follow Ibrahim's example. And Allah does not need you, you need Him.Thus follow the path of loyalty, sincerity, courage and trust.

Surah al-Mumtahanah – Verse 7

Arabic

عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَٱللَّهُ قَدِيرٌ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

Tafsir

"It may be that Allah will place affection between you and those among them with whom you are now enemies. Allah is fully capable, and Allah is Forgiving, Merciful."

Maturidi Explains

After commanding disavowal of hostile enemies (verses 1–4) and establishing the model of Ibrahim (verses 4–6), Allah now introduces a **remarkable shift**:

- hostility is not permanent,
- enmity is not eternal,
- hearts can change,
- enemies can become allies,
- and those who fought you may eventually love you.

According to Maturidi, this verse provides:

- **hope**,
- **balance**,
- **mercy**,
- and a reminder that Allah controls hearts, not humans.

This verse is the spiritual antidote to extremism or despair after the firm commands of the earlier verses.

1. "It may be that Allah will place affection between you…"

(عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ… مَوَدَّةً)

Maturidi explains:

- "ʿAsā" when used by Allah does **not** imply uncertainty.
- Rather, it indicates **sure hope** and **a promise of possibility**, conditioned on divine wisdom.

"Allah will place affection" means:

- Allah can transform enmity into love,

- hostility into friendship,
- division into unity,
- bitterness into compassion,
- opposition into support.

This is precisely what happened historically:

The Quraysh who fought Islam at Badr and Uhud later embraced Islam at the conquest of Mecca.

Those who once wanted to kill the Prophet ﷺ became his defenders and students.

This verse predicted that miracle.

2. "Between you and those whom you now consider enemies"

(وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم)

Maturidi notes:

- The verse specifically refers to those engaged in **active hostility**.
- Yet even these can become believers.
- Thus, believers must avoid despair
  and must not assume that today's enemy is tomorrow's enemy.

This verse softens the heart of the believers at a moment when relations with the Quraysh were at their most tense.

3. The Balance: Loyalty remains firm, but hope remains open

This is the key theological balance in Maturidi interpretation:

- **Loyalty to Allah must remain uncompromising**

(as commanded in verses 1–6)

• **But the door of guidance is always open**

and Allah can transform hearts.

Thus:

- believers do not compromise truth,
- believers do not despair of enemies,
- believers do not assume permanent hostility,
- believers do not abandon the hope of guidance.

Maturidi emphasises:

A believer's loyalty is firm, but his hope is infinite.

4. "Allah is fully capable."

(وَٱللَّهُ قَدِيرٌ)

A profound Name here.

It means:

- Allah can turn hostility into love
  even when no human factor suggests such a change.
- Allah can bring conversions, reconciliations, and transformations that seem impossible.
- Allah governs hearts, not politics alone.

Thus, where humans see no path, Allah creates one.

5. "Allah is Forgiving, Merciful."

(وَٱللَّهُ غَفُورٌ رَّحِيمٌ)

Maturidi explains:

- These Names hint at the future forgiveness of many former enemies.
- Allah will forgive them after they repent.
- And He is Merciful in guiding them to faith.

This verse subtly predicts:

the mass conversion of Mecca after years of hostility.

A sign of:

- divine mercy,
- divine wisdom,
- and divine power.

Maturidi's Insights

• **The door of daʿwah is never closed**

Even those fighting Islam may one day stand beside the Muslims.

Thus:

- Muslims must not be arrogant,
- nor hopeless,
- nor hateful in a permanent way.

Enmity is a condition, not an identity.

• **Believers must not seek premature reconciliation**

Maturidi clarifies:

- This verse does **not** instruct believers to form alliances with active enemies before guidance.
- Rather, Allah is saying: *"I may guide them in the future — remain patient."*

Thus, loyalty to truth remains firm, but hope for their guidance remains sincere.

• **Change of hearts is from Allah**

Believers must:

- pray for guidance for their enemies,
- leave their hearts to Allah,
- maintain dignity,
- avoid compromise,
- and avoid despair.

• **Allah's Power + Mercy = Transformation**

"Qadīr" + "Ghafūr" + "Raḥīm"

This combination, Maturidi says, implies:

- the power to transform,
- the forgiveness to accept them,
- the mercy to bring them into faith.

• **The verse corrects extremes**

Maturidi notes that verses 1–6 might cause:

- excessive harshness
- or hopelessness.

Verse 7 corrects both extremes:

- You cannot compromise with shirk (verses 1–6).
- You cannot despair of guidance (verse 7).

This is the perfect balance of Islam.

Cross-References

- **28:56** — "You cannot guide whom you love, but Allah guides whom He wills."
- **5:82–85** — some of the People of the Book later became believers.
- **48:18–29** — Meccan enemies become brothers in faith.
- **60:8** — Allah permits kindness to non-hostile non-Muslims.
- **49:10** — Allah unifies believers; unity is a divine gift.

Spiritual Lesson

Maturidi concludes:

Never compromise truth.
Never despair of people.
Allah may transform the heart of an enemy into the heart of a believer.

This verse introduces the mercy and hope that prepares the reader for the legal rulings that follow.

Surah al-Mumtahanah – Verse 8

Arabic

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ

Tafsir

“Allah does not forbid you from those who did not fight you because of religion and did not expel you from your homes — that you show them kindness and act justly toward them. Indeed, Allah loves those who act justly.”

Maturidi Explains

After commanding believers not to show intimate loyalty to the hostile enemies of faith (verses 1–4), and after giving hope that Allah may one day turn enemies into friends (verse 7), Allah now introduces **a critical legal and moral clarification**:

Not all non-Muslims fall under the category of “enemies.”
Islam does not forbid kindness to peaceful non-Muslims.

This verse is foundational in Maturidi theology and jurisprudence for:

- coexistence,
- justice,
- social ethics,
- political relations,
- and the differentiation between types of non-Muslims.

It rejects both extremes:

- harshness toward all non-Muslims,

- and intimate loyalty to hostile enemies.

It establishes the balance of Islam:
Justice and kindness with all peaceful people; loyalty only to Allah and His Messenger.

1. "Allah does not forbid you…"

(لَّا يَنْهَىٰكُمُ ٱللَّهُ)

Maturidi emphasises:

- This removes **misunderstandings** that might arise from earlier verses.
- It shows the Qur'an's **precision** in defining categories of people.
- It prevents believers from applying hostility broadly or blindly.

Islam distinguishes between:

1. **Hostile enemies** — active fighters, conspirators, expellers
2. **Non-hostile non-Muslims** — peaceful, fair-minded, neighbourly
3. **Fellow citizens** with whom Muslims share treaties
4. **Oppressed people** seeking refuge

Thus, hostility is **contextual**, not universal.

2. "Those who did not fight you *because of religion*…"

(عَنِ ٱلَّذِينَ لَمْ يُقَـٰتِلُوكُمْ فِى ٱلدِّينِ)

This is crucial.

Allah is not talking about:

- political disputes,

- personal quarrels,
- tribal rivalry.

He is defining:

Those who did NOT wage war against you *because of your Islam*.

Thus, peaceful non-Muslims, who do not oppose Islam itself are not included in the prohibition of verse 1.

3. "And did not expel you from your homes."

(وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ)

Maturidi explains:

- Those who tortured, expelled, or persecuted believers (like the Quraysh)
  fall under verse 1.
- Those who did not harm, oppress, or expel Muslims
  fall under verse 8.

This distinction is moral and legal.

Thus:

- Enemies receive firmness.
- Peaceful people receive kindness.
- Justice applies to all.

4. "That you show them kindness…"

(أَن تَبَرُّوهُمْ)

The word **tabarrūhum** is from *birr*, meaning:

- goodness,
- generosity,
- kindness,
- moral excellence.

This is the *same word* used for:

- kindness to parents (2:83, 17:23),
- charity,
- general righteousness.

Thus, Allah allows — indeed **encourages** — goodness to peaceful non-Muslims.

Maturidi insists:

Kindness is not a compromise — it is prophetic character.

5. "And act justly toward them."

(وَتُقْسِطُوٓاْ إِلَيْهِمْ)

Qisṭ means:

- absolute fairness,
- balance,
- equity,
- refusing to wrong others even in retaliation.

Maturidi says:

- Justice is obligatory even toward those of other faiths.
- Islam does not permit oppression in any form.

- Justice is a universal duty, not conditioned on religion.

This verse is used extensively in Hanafi and Maturidi legal theory to establish:

- fair business dealings,
- shared civil society,
- treaties,
- rights of minorities,
- and ethical coexistence.

6. "Indeed, Allah loves the just."

(إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ)

A profound conclusion.

Maturidi explains:

- After warning believers against misdirected loyalty,
  Allah now teaches them the **virtue of fairness**.
- Not only is justice commanded —
  justice earns **Allah's love**.

This love is a great honour:

- Allah loves those who are fair even with their opponents.
- Allah loves those who do not let hatred wipe out fairness.
- Allah loves those who balance loyalty with mercy.

This is the essence of prophetic character.

Maturidi's Insights

• **Hostility is not universal; justice is universal**

Earlier verses taught:

- no secret alliances with enemies,
- loyalty belongs to Allah alone.

Now this verse teaches:

- kindness and fairness toward peaceful non-Muslims.

This is the balance of Islam.

• **Islam prohibits unfairness even toward disbelievers**

Quoting Maturidi:

"Justice is not a favour from the believer; it is a right owed to all people."

Thus:

- oppression is haram,
- cheating is haram,
- cruelty is haram,
- injustice is haram —
  regardless of the other person's religion.

• **Refutation of extremes**

This verse:

- refutes those who advocate harshness toward all non-Muslims,
- refutes those who seek full alliances with Allah's enemies,
- establishes a middle path of justice and morality.

• **Islamic character shines through kindness**

Maturidi affirms:

- kindness softens hearts,
- justice protects the weak,
- mercy reflects divine mercy.

Even hostile nations were often softened through fairness, not through force.

• **Coexistence is part of divine wisdom**

Allah placed humanity into diverse communities.

Thus:

- coexistence,
- treaties,
- peaceful relations,
- protection of minorities
  are all part of Islamic jurisprudence.

• **Divine love is tied to justice**

Allah loves:

- the one who is fair,
- even toward enemies,
- even under pressure,
- even when retaliation is tempting.

This is the heart of Maturidi ethics.

Cross-References

- **5:8** — "Do not let hatred cause you to be unjust."
- **4:36** — goodness to neighbours of all faiths.
- **29:46** — argue with People of the Book in the best manner.
- **60:9** — hostility is only toward those actively waging war.
- **16:90** — Allah commands justice and excellence.

Spiritual Lesson

Maturidi concludes:

Faith does not erase compassion, it perfects it.

Believers show loyalty to Allah, sternness to hostile enemies and kindness and justice to peaceful non-Muslims.

This balance is the beauty of Islam.

Surah al-Mumtahanah – Verse 9

Arabic

إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ

Tafsir

"Allah only forbids you from taking as allies those who fought you because of religion, and expelled you from your homes, and supported others in expelling you — that you take them as allies. And whoever takes them as allies, then such people are the wrongdoers."

Maturidi Explains

Verse 8 clarified that kindness and justice toward peaceful non-Muslims is **permitted and encouraged**.
Now, Verse 9 clarifies the opposite category:

Alliances, affection, and intimate loyalty are forbidden with those who:

1. fight Islam,
2. persecute believers,
3. expel Muslims from their homes,
4. support others in doing so.

This verse completes the balance of Surah al-Mumtahanah:

- **Verse 1–4**: No loyalty to hostile enemies.
- **Verse 5–6**: Ibrahim is the model of loyalty.
- **Verse 7**: Hope for reconciliation.
- **Verse 8**: Kindness to peaceful non-Muslims.
- **Verse 9**: Firmness toward hostile aggressors.

Maturidi explains that Islam differentiates between *people* based on *actions*, not on identity alone.

1. "Allah only forbids you…"

(إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ)

The particle **innamā** (only) limits the ruling.

Maturidi notes:

- The prohibition is not broad.
- It is specific.
- It targets only the enemies described.
- It ensures precision and justice.

Islam is a religion of nuance, not blanket judgments.

2. "Those who fought you because of religion…"

(عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ)

This describes:

- persecution,
- torture,
- warfare,
- campaigns to extinguish Islam.

Maturidi emphasises:

This is not a generic "fight."
It is a fight **because of your faith**.

Thus:

- war for land is one thing;
- war to destroy Islam is another.

Only the latter triggers this ruling.

3. "And expelled you from your homes…"

(وَأَخْرَجُوكُم مِّن دِيَـٰرِكُمْ)

This refers:

- directly to the Quraysh expelling the Prophet ﷺ and the Muhājirūn from Mecca.

But the principle is universal:

- those who strip believers of rights
- because of their Islam
- fall into this category.

This shows that **injustice + hatred of Islam** creates a special category of hostility.

4. "And supported others in your expulsion."

(وَظَـٰهَرُوا عَلَىٰٓ إِخْرَاجِكُمْ)

Maturidi explains:

- Even indirect support counts.
- Those who help enemies of Islam — financially, strategically, politically — fall under this prohibition.

This is crucial:

The Qur'an prohibits alliance not only with aggressors themselves, but also with those who enable aggression.

5. “That you take them as allies.”

(أَن تَوَلَّوْهُمْ)

Tawallī means:

- intimate loyalty,
- reliance,
- alliance,
- protection,
- affection at the level of the heart,
- political or moral alignment.

This does not forbid:

- fulfilling treaties,
- diplomacy,
- ceasefires,
- mercy in war,
- or justice.

It forbids **loyalty** that undermines faith.

6. “And whoever takes them as allies — such people are the wrongdoers.”

(وَمَن يَتَوَلَّهُمْ فَأُوْلَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ)

Maturidi explains:

What is the wrong (ẓulm)?

- wronging the truth,

- wronging oneself,
- violating loyalty to Allah,
- supporting those who fight Islam,
- compromising the dignity of faith.

It is not ẓulm against the enemy, it is ẓulm against one's own soul.

The Qur'an repeatedly uses **ẓulm**
to describe:

- shirk,
- hypocrisy,
- betrayal,
- and moral corruption.

Here, ẓulm is the crime of misdirected loyalty.

Maturidi's Insights

• **Islam distinguishes between categories of non-Muslims**

This surah establishes:

1. **Enemies of Islam** — NO alliance
2. **Peaceful non-Muslims** — YES kindness and justice
3. **Potential future believers** — YES hope
4. **Family ties** — balanced with loyalty to Allah
5. **Prophetic model** — unwavering in faith, merciful in character

This is the balance of Maturidi theology.

• **Alliance is about the heart, not social interaction**

Alliances forbidden:

- intimate love,
- trust,
- friendship based on shared identity,
- moral compromise,
- supporting them against the Muslim community.

Not forbidden:

- trade,
- justice,
- compassion,
- treaties,
- everyday coexistence.

• **The verse protects the dignity of the Muslim community**

Maturidi emphasises:

A believer must never:

- side against Muslims,
- aid those who fight Islam,
- legitimise oppression,
- or weaken the ummah.

This is treachery at a spiritual level.

• **The prohibition is tied to persecution, not religion itself**

People who are peaceful, even if they remain non-Muslim — are not included.

Thus:

- Islam is not a religion of blanket hostility.
- Islam is a religion of justice and principled loyalty.

• **The believer guards his heart**

The Qur'an emphasises:

- who you love,
- who you align with,
- who you turn toward,
- who you depend on.

These determine spiritual direction.

Cross-References

- **58:22** — believers do not show intimate loyalty to the enemies of Allah.
- **4:139** — "Do they seek honour with them?"
- **3:28** — absence of *walā'* toward enemies.
- **5:8** — justice even in hostility.
- **60:8** — kindness to peaceful non-Muslims (paired with verse 9).
- **9:23** — family ties do not justify disloyalty.

Spiritual Lesson

Maturidi concludes:

Islam's way is balance:
justice with all,
kindness to the peaceful,
firmness toward the hostile,
and loyalty only to Allah.

This verse completes the legal and moral framework before the surah transitions to the rulings about the *mumtaḥanah*, the tested, emigrating women.

Surah al-Mumtahanah – Verse 10

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَـٰتُ مُهَـٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ۖ ٱللَّهُ أَعْلَمُ بِإِيمَـٰنِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَـٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَءَاتُوهُم مَّآ أَنفَقُواْ ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا تُمْسِكُواْ بِعِصَمِ ٱلْكَوَافِرِ ۚ وَسْـَٔلُواْ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُواْ مَآ أَنفَقُواْ ۚ ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ

Tafsir

"O you who believe! When believing women come to you as emigrants, test them. Allah knows best their faith. If you recognise them to be believers, then do not return them to the disbelievers. They are not lawful for them, nor are the disbelievers lawful for them. And give (the disbelieving husbands) what they spent (as dowry). There is no blame upon you if you marry them, after giving them their bridal gifts. And do not hold on to the marriage bonds of disbelieving women. Ask for what you have spent, and let them ask for what they spent. That is the

judgment of Allah; He judges between you. And Allah is All-Knowing, All-Wise."

Maturidi Explains

This is one of the most important legal verses in the Qur'an concerning:

1. **Women who migrated from Mecca to Medina as believers**,
2. **The testing (imtihān) of their sincerity**,
3. **The dissolution of marriages between believing women and hostile disbelievers**,
4. **Financial justice between the two parties**,
5. **The abolition of marriage ties with wives who remain unbelievers**,
6. **The principle that īmān overrides previous marital obligations.**

This verse was revealed after the Treaty of Ḥudaybiyyah, which required the Muslims to return any Meccan men who defected, but **not** women — and this verse explains why.

1. "When believing women come to you as emigrants…"

(إِذَا جَآءَكُمُ ٱلْمُؤْمِنَـٰتُ مُهَـٰجِرَٰتٍ)

These were women from Mecca who travelled to Medina **to accept Islam**.

Maturidi highlights:

- Their migration was dangerous.
- They risked persecution, violence, and death.
- Their departure often angered their husbands or families.

Thus, the Qur'an treats such cases with **immense care**.

2. "Test them"

(فَٱمْتَحِنُوهُنَّ)

Why test them?

Because:

- some women might migrate for marriage, safety, or tribal conflict,
- not out of sincere belief.

Maturidi explains:

- The test was not interrogation,
- but verifying sincerity through questions about faith, intention, and motive.

He emphasises:

The test is not to doubt them, but to protect the community from deception and ensure justice toward their previous families.

3. "Allah knows best their faith."

(ٱللَّهُ أَعْلَمُ بِإِيمَـٰنِهِنَّ)

This clause teaches:

- īmān is ultimately known only to Allah,
- human testing is limited,
- the ruling is based on outward signs,
- inner sincerity is left to divine knowledge.

This is a core Maturidi principle:

Judgment is based on outward actions, not on inner hearts;
the latter belongs to Allah alone.

4. "If you recognise them as believers, do not return them to the disbelievers."

(فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَـٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ)

This is the heart of the ruling.

Maturidi explains:

- A believing woman cannot be forced back to a husband who is an enemy of her faith.
- Marriage with a hostile disbeliever is automatically invalid.
- Her safety and īmān take precedence over all treaties.

Thus:

Marriage ties break the moment īmān enters her heart.

This was revolutionary and merciful.

5. "They are not lawful for them, nor are they lawful for them."

(لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ)

Maturidi states:

- The marriage bond is nullified immediately when a woman becomes Muslim,
  if her husband remains an active disbeliever hostile to Islam.

This protects:

- her religion,
- her safety,

- her dignity.

This is proof that faith supersedes marital contracts.

6. "And give them what they spent."

(وَءَاتُوهُم مَّآ أَنفَقُواْ)

Meaning:

- return the dowry (mahr) that the disbelieving husband originally gave.

Why?

Maturidi explains:

- justice is universal in Islam,
- even hostile disbelievers must be given their financial rights,
- this preserves fairness and prevents accusations against Muslims.

Islamic justice is not tribal, it is divine.

7. "There is no blame on you to marry them…"

(وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ)

After a believing woman's marriage is annulled:

- She is free to marry a Muslim man,
- provided she receives her proper bridal gift.

This shows the dignity given to converts,ensuring they are not left alone or socially vulnerable.

8. "Do not hold to the bonds of disbelieving women."

(وَلَا تُمْسِكُواْ بِعِصَمِ ٱلْكَوَافِرِ)

This is the reciprocal ruling:

Muslim men whose wives remained disbelievers in Mecca

— especially hostile disbelievers —
cannot remain married to them.

Maturidi notes:

- This is not cruelty.
- It is spiritual consistency.
- Marital harmony is built on shared belief.

Marriage is companionship, not conflict.

A believer cannot remain bound to someone who hates his faith.

9. Financial justice for both sides

(وَسْـَٔلُواْ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُواْ مَآ أَنفَقُواْ)

Meaning:

- Muslims may request the return of dowries
  that they paid to wives who remained in Mecca.
- Likewise, disbelievers may request their dowries back
  from women who came to Medina.

This establishes:

Complete transparency and fairness, even between enemies.

10. “This is Allah’s judgment; He judges between you.”

(ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ)

Maturidi notes:

- these rulings are divine,
- not cultural,
- not political,
- not situational,
- not patriarchal.

They protect:

- women,
- men,
- property,
- and the integrity of faith.

11. "Allah is All-Knowing, All-Wise."

(وَٱللَّهُ عَلِيمٌ حَكِيمٌ)

This seals the verse.

Maturidi explains:

- Allah knows every heart,
- every intention,
- every family situation,
- every risk hidden in migration,
- every oppression endured by women.

His rulings are:

- wise,

- protective,
- balanced,
- compassionate.

And they aim to safeguard:

- īmān,
- dignity,
- justice,
- and social stability.

Maturidi's Insights

• **Islam honours the faith of women**

A woman who accepts Islam:

- is protected,
- is valued,
- is free from hostile husbands,
- is given the right to remarry,
- and is never returned to oppression.

This is divine mercy.

• **Justice extends even to hostile disbelievers**

Dowries must be returned.

Financial fairness is a religious obligation.

Islamic justice is not tribal, it is universal.

• **Faith dissolves incompatible marriages**

Maturidi emphasises:

- īmān is the foundation of marriage.
- If that foundation breaks, the marriage breaks.

This preserves the spiritual health of both spouses.

• **Islam prevents forced returns**

No believing woman may be:

- forced back into idolatry,
- forced into a hostile environment,
- forced back to a disbelieving husband.

This verse is a protection for vulnerable converts.

• **Islam legislates compassion with precision**

Every provision in this verse serves:

- emotional care,
- spiritual protection,
- social structure,
- financial justice.

Cross-References

- **4:141** — separation between believers and disbelievers in loyalty.

- **9:71** — believers are allies of one another.
- **60:11** — the continuation of these rulings.
- **2:221** — marriage rulings concerning faith.
- **33:35–36** — believing women honoured equally with men.

Spiritual Lesson

Maturidi concludes:

Faith is the highest bond.
Women who choose Allah are under His protection.
Justice applies to all, even the enemy.
And no believer should be tied to hostility or disbelief.

This verse is a perfect synthesis of mercy and law.

Surah al-Mumtahanah – Verse 11

Arabic

وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُواْ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُواْ ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ

Tafsir

“And if any of your wives leave you and go to the disbelievers, then when you have your turn (gained spoils), give those whose wives have gone the like of what they spent. And fear Allah in whom you believe.”

Maturidi Explains

This verse continues the legal rulings initiated in verse 10 concerning:

- marriages dissolved due to faith,
- financial justice,
- the treatment of dowries (mahr),
- and the protection of Muslim men whose wives remained behind with hostile disbelievers.

Verse 10 addressed:

- believing women who emigrated to the Muslims.

Verse 11 addresses:

- Muslim women who **did NOT emigrate**
  and instead stayed with the disbelievers in Mecca,
  often refusing Islam.

This verse explains how **Muslim men** should be compensated
when their disbelieving wives remain with the hostile camp.

1. "If any of your wives leave you and go to the disbelievers…"

(وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ)

Maturidi explains:

- "fātakum" means: they escaped you, slipped away from you, or stayed behind.
- These are women who refused to migrate to Medina with their Muslim husbands.
- They remained in Mecca under the authority of hostile disbelievers.
- Their marriage bond is now dissolved by **difference in faith**.

This was common after Ḥudaybiyyah.

Thus, the verse deals with Muslim husbands whose wives:

- stayed with the Quraysh,
- kept their dowry,
- and refused Islam.

2. "Then when you have your turn (through spoils)… give those whose wives went (away) the like of what they spent."

(فَعَاقَبْتُمْ فَـَٔاتُواْ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُواْ)

What does "فَعَاقَبْتُمْ (fa-ʿāqabtum)" mean?

Maturidi explains two interpretations:

(1) When you obtain spoils of war

- from battles against the Quraysh
- or through victory after the treaty broke down

then:

- a portion of those spoils should be used to repay Muslim husbands whose wives stayed with Meccans.

(2) When you retaliate financially

- meaning:
  when you collect compensation from Meccans for women taken from youor from general war proceeds

then distribute fairly.

Why compensation?

Because:

- Muslim men originally paid **mahr** (dowries) to these women.
- When the women stayed behind in disbelief,
  they kept the mahr.
- The men had no way to reclaim it.

Thus, Allah legislates **financial justice**:

Muslim men who lost wives to hostile disbelievers must be compensated from communal resources equal to the dowry they originally paid.

This protects:

- their dignity,
- their financial rights,
- and the principle of fairness.

3. "Give those whose wives went the like of what they spent."

(فَـَٔاتُواْ ٱلَّذِينَ ذَهَبَتۡ أَزۡوَٰجُهُم مِّثۡلَ مَآ أَنفَقُواْ)

This clause must be implemented:

- not arbitrarily,
- not partially,
- not symbolically.

It ensures:

- no Muslim man loses his dowry,
- no injustice is done,
- social justice is maintained within the Muslim community.

It is a form of **communal solidarity (takaful)**.

4. "And fear Allah in whom you believe."

(وَٱتَّقُواْ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ)

This conclusion is powerful.

Maturidi explains:

- These rulings require discipline and fairness.
- People may be tempted to withhold payment or misuse communal funds.
- Allah commands taqwā to ensure honesty.

It emphasises:

Financial justice, especially during war and emotional crisis, requires deep God-consciousness.

Only fear of Allah ensures:

- exact fairness,
- no cheating,
- no manipulation,
- no favouritism.

Maturidi's Insights

• Islam ensures justice even in complex marital and war situations

War often creates:

- emotional chaos,
- broken marriages,

- financial imbalances.

Allah legislates:

- clarity,
- fairness,
- protection of rights,
- dignity for both genders.

• **Compensation is mandated for financial loss**

Islamic law does not allow:

- a man to lose his dowry because of war,
- nor because his wife refused Islam.

This verse aligns with general Maturidi principles:

- fairness,
- balance,
- communal responsibility.

• **Islam protects the financial interests of believing men and women**

Verse 10 protected:

- believing women
- through dowry fairness,
- through annulment of marriage,
- through permission to remarry.

Verse 11 protects:

- believing men
- through compensation for loss
- through social solidarity.

This is complete equity.

• The Muslim community must uphold justice even when dealing with enemies

Even though:

- the Quraysh oppressed Muslims,
- confiscated property,
- and fought Islam,

Allah **still mandates fairness** in the exchange of dowries.

Thus:

- Allah wants believers to be **morally superior**,
- not reactionary or vengeful.

• The emphasis on taqwā prevents corruption

Whenever wealth is involved:

- corruption may creep in,
- emotions may cloud judgment,
- personal interests may interfere.

Thus Allah ends with:

"Fear Allah."

Meaning:

- let divine accountability guide your actions,
- not emotion or tribal bias.

Cross-References

- **60:10** — the ruling on believing women's annulled marriages.
- **4:20–21** — dowry rights are sacred.
- **2:229–232** — fairness in divorce.
- **33:35–36** — equal dignity of believing men and women.
- **8:1 & 8:41** — distribution of spoils must be just.

Spiritual Lesson

Maturidi concludes:

Islam protects faith, protects women, protects men, protects financial integrity and protects social justice.

These rulings show the perfection of divine wisdom, mercy blended with precision.

This verse completes the legal rulings concerning the "tested women" and the marital transitions caused by migration and faith.

Surah al-Mumtahanah – Verse 12

Arabic

يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَـٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَـٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَـٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

Tafsir

“O Prophet! When believing women come to you to pledge allegiance to you that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor produce any falsehood they invent between their hands and their feet, nor disobey you in what is right — then accept their pledge and ask Allah to forgive them. Truly, Allah is Forgiving, Merciful.”

Maturidi Explains

This verse establishes the **Bayʿat an-Nisāʾ** — the formal pledge of allegiance women gave to the Prophet ﷺ after the Treaty of Ḥudaybiyyah and the conquest of Mecca.
Men pledged at ʿAqabah and at Ḥudaybiyyah; this verse legislates the parallel pledge for women.

Maturidi highlights that this verse shows **honour**, **agency**, and **full moral responsibility** for believing women. It lays out a covenant of six principles.

1. Tawḥīd — “They will not associate anything with Allah.”

(أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا)

This is the foundational clause.

Maturidi notes:

- The pledge begins not with moral conduct but with theological truth.
- Without tawḥīd, deeds have no validity.
- Shirk destroys the root of the heart; tawḥīd gives life to it.

Women enter Islam with a direct pledge of loyalty to Allah — equal to men.

2. "They will not steal."

(وَلَا يَسْرِقْنَ)

This includes:

- property,
- entrusted goods,
- children's property,
- and husbands' wealth.

Maturidi explains that theft corrupts trust and destroys communal cohesion.
Women are equal participants in public moral responsibility.

3. "They will not commit adultery."

(وَلَا يَزْنِينَ)

Maturidi emphasises:

- Adultery harms lineage,
- corrupts families,

- destabilises society.

By placing this in the oath, Allah honours women as moral agents bound by the same obligations as men.

4. "They will not kill their children."

(وَلَا يَقْتُلْنَ أَوْلَـٰدَهُنَّ)

This addresses pre-Islamic *wa'd al-banāt* (female infanticide) and also:

- abortion out of shame,
- killings due to poverty,
- treating children as burdens.

Maturidi stresses:
Islam ended the Jahilī practice of denying girls the right to life.
This verse protects the dignity of the weak.

5. "They will not bring falsehood which they invent between their hands and their feet."

(وَلَا يَأْتِينَ بِبُهْتَـٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ)

This is one of the most emphasised phrases.

Maturidi explains two meanings:

(1) False claim of a child

Between "their hands and their feet" refers to:

- the lap
- the region of childbirth.

Meaning:
they must not falsely attribute children to their husbands (lying about lineage).

(2) All forms of slander

This includes:

- inventing lies,
- accusing others falsely,
- fabricating stories.

The Qur'an protects lineage and honour, foundations of social integrity.

6. "They will not disobey you in what is right."

(وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ)

"Mārūf" = everything that is:

- recognised by the Shari'ah as good,
- just,
- beneficial,
- dignified.

Maturidi clarifies:

- This does NOT imply blind obedience.
- It refers only to obedience in justice and Shari'ah — not to personal whims.
- The Prophet ﷺ never commands anything outside goodness.

This clause demonstrates:

Political allegiance + moral obedience + shared responsibility.

7. "Then accept their pledge and seek forgiveness for them."

(فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ)

Maturidi highlights three profound points:

(1) Women pledge directly to the Prophet ﷺ

Not through husbands, fathers, or guardians.

(2) The Prophet ﷺ must accept their pledge

This affirms women's equal covenantal standing in Islam.

(3) He is commanded to make duʿā' for them

Their pledge is spiritually sealed through divine forgiveness.

8. "Allah is Forgiving, Merciful."

(إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ)

Maturidi says:

- This encourages women who had sins in Jāhiliyyah.
- The Bayʿah wipes their past.
- Islam replaces shame with purity and honour.

Maturidi's Insights

• **The bayʿah is a covenant of dignity**

Women are given equal spiritual contracts —
not treated merely as dependents.

This is unique in pre-modern law.

• **Islam moralises society through personal covenants**

The verse outlines:

- faith,
- property rights,
- sexual ethics,
- protection of children,
- safeguarding of lineage,
- community loyalty.

This oath creates morally resilient families and nations.

• **False attribution of lineage is a grave sin**

For Maturidi, this is:

- theft of identity,
- corruption of genealogies,
- violation of trust.

Islam fiercely protects lineage for social stability.

• **"Obedience in what is right" is a principle of justice**

It is not unconditional obedience.

It means:

- the Prophet's commands are always within the sphere of good.
- A believer obeys righteousness, not tyranny.

This principle becomes foundational in Sunni political thought.

• **Islam forgives the past and begins anew**

Women who entered Islam through this pledge were purified entirely.

This embodies divine mercy.

Cross-References

- **60:10–11** — rulings on marriages of believing women.
- **9:71** — believing men and women are allies of one another.
- **33:35** — men and women equal in faith and reward.
- **4:34** — responsibilities of men and women within households.
- **24:4 & 24:6** — laws concerning accusations and lineage.
- **5:89** — the sanctity of oaths.

Spiritual Lesson

Maturidi concludes:

This verse honours women by giving them a direct covenant with Allah, equal moral responsibility and the protection of divine mercy.

Purity of belief + purity of conduct → purity of society.

This completes the feminine counterpart of the pledge of Islam.

Surah al-Mumtahanah – Verse 13

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَوَلَّوْاْ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُواْ مِنَ ٱلْـَٔاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَـٰبِ ٱلْقُبُورِ

Tafsir

“O you who believe! Do not take as allies a people upon whom Allah’s wrath has descended. They have despaired of the Hereafter just as the disbelievers have despaired of those in the graves.”

Maturidi Explains

This final verse of Surah al-Mumtahanah returns to the theme of **loyalty (walā’) and disavowal (barā’)**, completing the circle opened in verse 1. It reinforces the distinction between:

- **peaceful non-Muslims (permitted to show kindness)**, and
- **active enemies of the faith (forbidden to take as allies)**.

The verse describes a specific category:

A people upon whom Allah’s wrath has descended.

Maturidi explains that these were:

- the Jewish factions of Medina who conspired with Quraysh,
- the Quraysh polytheists who expelled the Prophet ﷺ,
- and all groups who knowingly opposed revelation.

1. “Do not take as allies…”

(لَا تَتَوَلَّوْاْ)

Tawallī here means:

- intimate loyalty,
- political allegiance,
- moral alignment,
- inner sympathy or support.

Maturidi emphasises:

- this does **not** forbid justice, treaties, or kindness;
- it forbids siding with the enemies of Allah against Muslims or against truth.

This is the same precision shown in verses 8–9.

2. "A people upon whom Allah's wrath has descended."

(قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ)

According to Maturidi, Allah's "wrath" (ghaḍab):

- is not emotion,
- nor change,
- nor human-like anger;
- it means: **Allah has withdrawn mercy and guidance from them** due to their persistent, conscious rejection of truth.

These are not ordinary unbelievers, they are hardened enemies of revelation, those who persecuted believers, broke covenants and plotted against Islam. Their hostility defines their category.

3. "They have despaired of the Hereafter…"

(قَدْ يَئِسُواْ مِنَ ٱلْـَٔاخِرَةِ)

Maturidi explains this to mean:

- They have no hope of reward,
- no belief in accountability,
- no fear of judgment.

This despair is:

- not emotional sadness,
- but a spiritual condition:
  denial of resurrection itself.

Because they deny the Hereafter:

- they have no moral restraint,
- they see no consequence to their actions,
- they are willing to betray truth without hesitation.

Thus, they are unfit for intimate loyalty.

4. "Just as the disbelievers have despaired of the people in the graves."

(كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَـٰبِ ٱلْقُبُورِ)

This powerful analogy has two interpretations:

Just as disbelievers believe:

- the dead will never rise again,
- resurrection is impossible,
- the grave is the end,

so too have these hostile people lost all belief in the Afterlife.

This links disbelief with moral corruption.

This reinforces the theme:

Those who deny resurrection cannot be trusted in moral commitments.

Maturidi's Insights

• **Loyalty is based on moral and theological alignment**

For Maturidi, walā' is not nationalism or ethnicity —
it is **alignment with truth**.

Thus:

- A believer cannot take intimate allies from those
  who oppose Allah
  and reject the Last Day.

This is a spiritual principle, not a political slogan.

• **Belief in the Hereafter is the root of morality**

According to Maturidi:

- Without belief in accountability, the human soul becomes bold in sin.
- Denial of resurrection removes the brakes on treachery, betrayal, and injustice.

Thus, people who deny the Hereafter:

- cannot be trusted in allegiances that affect the Ummah.

• **Divine "wrath" is not emotion**

Maturidi consistently clarifies:

- Allah's wrath means the establishment of punishment
  and the removal of mercy —
  not emotion or change,
  for Allah is transcendent beyond human attributes.

This verse is another strong proof against anthropomorphism and literalism.

• **The verse balances compassion and firmness**

The surah has taught:

- **Kindness** toward peaceful non-Muslims (v. 8)
- **Firmness** toward hostile enemies (v. 9, 13)
- **Hope** of reconciliation (v. 7)

Thus, Islam's political theology is built on:

- justice,
- balance,
- discernment.

Not blind hostility nor blind friendliness.

• **Psychological description of hardened disbelief**

"They have despaired of the Hereafter"
Their hearts have lost the ability to repent, not because Allah blocks them, but because they themselves:

- rejected truth repeatedly,

- corrupted their own hearts,
- became spiritually numb.

This is one of the Qur'an's most terrifying descriptions.

Cross-References

- **58:22** — believers do not show intimate loyalty to the enemies of Allah.
- **3:28** — forbidden form of allegiance.
- **9:23** — allegiance cannot override faith.
- **59:19** — "They forgot Allah, so He made them forget themselves."
- **83:4–5** — disbelievers deny resurrection.
- **45:24** — they say "There is nothing but this worldly life."

Spiritual Lesson

Maturidi concludes:

True faith requires clarity in loyalty and clarity in identity.
The believer's heart belongs only to Allah and cannot bond with those who fight Him or deny His meeting.

Surah al-Mumtahanah ends with the perfect balance:

- justice + loyalty + compassion + firmness.
- mercy + discipline.
- spiritual clarity + political ethics.

A complete charter for the Ummah.

Surah as-Saff – Verse 1

Arabic

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

Tafsir

“Whatever is in the heavens and whatever is on the earth glorifies Allah, and He is the Almighty, the All-Wise.”

Maturidi Explains

Surah as-Saff opens with a declaration that **the entire universe glorifies Allah** — everything in existence, from the lowest particle to the highest celestial realm. Maturidi emphasizes that “سَبَّحَ لِلَّهِ” is **past tense**, conveying:

- certainty,
- permanence,
- continuity,
- and an established, unchanging law of creation.

1. Universal Tasbīḥ

Maturidi explains:

- Every creature has a mode of glorifying Allah.
- Some glorify through speech (humans, angels).
- Others glorify through their state (animals, plants, stars).
- Others glorify by the laws placed within them (gravity, orbit, growth, birth, death).

This verse teaches that the entire cosmos is a **living testimony** to Allah's transcendence (tanzīh).

Nothing exists in rebellion to Him except the morally responsible human who chooses sin.

2. Tasbīḥ Is Real, Not Metaphorical

According to Maturidi:

- Tasbīḥ of all creation is **real speech**, though unknown to us.
- Allah says in 17:44: *"But you do not understand their glorification."*
- Thus, even inanimate objects possess created forms of awareness appropriate to their nature.

This is one of the Qur'an's evidences that **all existence is purposeful**.

3. "Whatever is in the heavens and whatever is on the earth…"

This includes:

- angels,
- jinn,
- humans,
- planets,
- galaxies,
- stars,
- animals,
- plants,
- atoms,

- and even shadows (24:41).

Everything participates in the divine symphony of glorification.

Maturidi notes:
The phrase "ما في الأرض" (whatever is on earth) covers even unbelievers, because their **very bodies**, **lifespans**, **organs**, and **states** testify to Allah, even if their tongues deny Him.

4. "He is the Almighty, the All-Wise."

(وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ)

These two Names explain WHY everything glorifies Him.

Al-ʻAzīz — The Almighty

- Absolute in power
- Irresistible in will
- None can oppose His decree

Al-Ḥakīm — The All-Wise

- Every creation is placed with purpose
- No atom moves randomly
- All laws of physics and biology reflect wisdom
- Nothing Allah decrees is arbitrary

Maturidi emphasizes:

Power without wisdom would be tyranny;
Wisdom without power would be weakness.
In Allah, both are perfect and eternal.

Thus, all creation glorifies Him because He is both **Majestic** and **Wise**.

Maturidi's Insights

• **The verse establishes Tawḥīd through cosmic testimony**

Islam is not proven only through scripture —
the universe itself is a continuous revelation.

Everything points to Allah's transcendence.

• **The universe is not neutral; it is spiritually alive**

Stars, mountains, oceans — all perform tasbīḥ.
They obey divine command perfectly.

Humans alone have moral burden.

• **Tasbīḥ is the default state of creation**

Sin is an **exception**.
Obedience is the natural condition.

Creation is Muslim by default;
only humans choose to rebel.

• **Divine Power + Divine Wisdom = reason to submit**

A believer submits to Allah because:

- He is **mightier than all rivals** (al-'Azīz)
- His commands are **perfectly wise** (al-Ḥakīm)

This verse refutes:

- atheism (denying God),
- dualism (two gods),

- irrational literalism,
- and the Mu‘tazilah claim that divine actions must conform to human logic.

• **The beginning of this Surah sets the tone for the next verses**

Maturidi notes:

- This surah will soon criticise hypocrisy,
- broken pledges,
- and claiming goodness without action.

Therefore, Allah begins by reminding us:

Creation obeys perfectly, why do you fail to obey?

Cross-References

- **17:44** — “The seven heavens glorify Him… but you do not understand their glorification.”
- **24:41** — birds and shadows glorify Allah.
- **59:1, 59:24, 64:1** — identical openings emphasising universal tasbīḥ.
- **22:18** — stars, trees, and animals prostrate to Allah.
- **3:83** — “All things in the heavens and earth submit willingly or unwillingly.”

Spiritual Lesson

Maturidi concludes:

The entire universe is engaged in worship, the believer must join its harmony, not break away into discord.

When your heart is aligned with the tasbīḥ of creation:

- the world becomes a witness for you,
- your life becomes an act of worship,
- and your soul finds peace in divine harmony.

Surah as-Saff – Verse 2

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

Tafsir

“O you who believe! Why do you say that which you do not do?”

Maturidi Explains

This verse reprimands a moral weakness that existed among some early Muslims — **claiming intentions of righteousness or bravery but failing to fulfil them**. It is a universal human flaw: speaking idealistically, promising much, but acting little.

Maturidi emphasises that this verse is not addressed to hypocrites, but **to believers**, because the believer may fall into:

- exaggeration,
- overpromising,
- passionate claims,

- or verbal zeal
  that is not matched by action.

This verse is therefore a call to sincerity (*ikhlāṣ*) and consistency (*wafā′*).

1. "O you who believe…"

(يَا أَيُّهَا الَّذِينَ آمَنُوا)

This direct address honours believers while warning them.

Maturidi notes:

- Allah speaks to them with dignity,
- but then holds them accountable for their shortcomings.

This balance — honour + accountability — is a hallmark of Qur'anic pedagogy.

2. "Why do you say…"

(لِمَ تَقُولُونَ)

This addresses speech:

- enthusiastic claims,
- verbal commitments,
- pledges made without reflection,
- boasting about future actions.

According to early reports, some companions said:

- "If a battle comes, we will do this and that,"
- "We will sacrifice everything,"
- "We will never retreat."

But when the moment arrived, **their actions did not match their words**.

Allah calls them out — not to humiliate them, but to refine them.

3. "What you do not do."

(مَا لَا تَفْعَلُونَ)

Maturidi offers two interpretations:

Interpretation 1 — Promising good but failing to act

This includes:

- promising charity but delaying,
- vowing to pray more but not doing it,
- pledging to defend Islam but shrinking away,
- making claims of bravery but acting with weakness.

Interpretation 2 — Claiming virtue one does not possess

Such as:

- claiming piety,
- pretending righteousness,
- speaking as if one has already achieved a high state of faith.

Maturidi stresses:

Speech must reflect reality.
Action must reflect speech.
The heart must guide both.

Why this warning?

Because **words have weight**.

Maturidi highlights three dangers:

1. Moral danger — hypocrisy of the tongue

If a believer repeats words he does not live by:

- the heart becomes accustomed to falsehood,
- sincerity weakens,
- deeds lose barakah,
- and hypocrisy grows subtly.

2. Social danger — misleading others

People trust the words of believers.

If they overpromise or speak carelessly:

- others rely on their claims,
- expectations are built,
- disappointment spreads,
- community trust erodes.

3. Spiritual danger — Allah holds tongues accountable

Allah says:

“A word is written before it leaves your tongue.”

Maturidi emphasises:
Speech is not harmless — it is an action before Allah.

Maturidi's Insights

• **Speech must be truthful, measured, and actionable**

To speak beyond one's capacity is a form of **spiritual arrogance**.

• **The believer must discipline enthusiasm**

Zeal without discipline leads to regret.
Action without reflection leads to weakness.

• **This verse prepares the Ummah for real jihad**

Surah as-Saff will soon speak of:

- fighting in Allah's path,
- steadfastness,
- firmness in battle,
- fulfilling divine commands.

Thus verse 2 warns:

Do not speak of sacrifice unless you intend to fulfil it.

• **Disconnection between word and action weakens the heart**

Maturidi calls this **"ikhtilāf al-bāṭin waẓ-ẓāhir"** —
a mismatch between inner self and outward expression.

This mismatch is the seed of nifāq (hypocrisy).

• **True believers align their word with their deed**

This is the hallmark of the righteous:

- They promise only what they intend.

- They speak little but act much.
- Their words are heavy because they live by them.

Cross-References

- **61:3** — the next verse intensifies this reprimand.
- **2:44** — "Do you command righteousness to others while forgetting yourselves?"
- **3:76** — the faithful honour their covenants.
- **33:35** — Allah loves truthful men and truthful women.
- **26:225–226** — "they say what they do not do" is condemned.

Spiritual Lesson

Maturidi concludes:

Your tongue must be truthful,
your promises must be sincere,
your claims must be lived,
and your speech must reflect your soul.

The believer's honour lies in:

- few words,
- true words,
- and fulfilled words.

Surah as-Saff – Verse 3

Arabic

كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفْعَلُونَ

Tafsir

“It is greatly hateful in the sight of Allah that you say what you do not do.”

Maturidi Explains

This verse intensifies the warning given in Verse 2 by revealing **how serious this behaviour is before Allah**. It is not merely disliked — **Allah calls it “kabura maqtan” — a tremendous cause of divine hatred.**

Maturidi notes that the Qur’an uses the word **مقت (maqt)** only for the **most despised and ugly acts**, such as:

- injustice,
- hypocrisy,
- deception,
- betrayal of covenants.

Here, Allah applies it to:

the believer who speaks righteously yet fails to live righteously.

This is not hypocrisy of creed, but hypocrisy of action — a moral disease that, if unchecked, leads toward full hypocrisy.

1. “Kabura maqtan ‘inda’Llāh…”

(كَبُرَ مَقْتًا عِندَ اللَّهِ)

Kabura

= “great, immense, enormous, severe.”

Maqt

Maturidi explains:

- It means hatred coupled with moral disgust.
- It refers to something repulsive and detestable to Allah.
- In the Qur’an, *maqt* reflects strong condemnation of behaviour that undermines sincerity.

Why is this so serious?

Because **words are sacred** in Islam.

Speech is:

- an oath,
- a covenant,
- a witness upon oneself.

To treat it lightly is to insult a divine gift.

2. “That you say what you do not do.”

(أَن تَقُولُوا مَا لَا تَفْعَلُونَ)

Maturidi explains:

This behaviour includes:

• **making promises without intention**

“I will give charity.”
“I will pray more.”
“I will defend Islam.”

But one does not follow through.

- **making moral claims beyond one's state**

Pretending to be pious.
Talking as though one has attained spiritual rank.

- **claiming commitment but fleeing when tested**

As occurred with some who said:

"If battle is commanded, we will stand firm" —
yet hesitation appeared when fighting approached.

Why is this so hateful to Allah?

Maturidi gives four explanations:

1. It corrupts sincerity

When speech becomes empty, sincerity dies.

The believer must have:

- a truthful tongue,
- a truthful heart,
- and truthful actions.

2. It mirrors the behaviour of hypocrites

Hypocrites:

- speak beautifully,

- promise loyalty,
- swear oaths,
- but fail in every test.

This verse protects believers from resembling them.

3. It misguides others

When people hear good words from a believer:

- they expect good action,
- and rely on his commitments.

Failing to act causes confusion, disappointment, or loss.

4. It disrespects the gift of speech

Allah honoured the human being with articulate speech.
To misuse it is to misuse a divine honour.

Maturidi's Insights

• **Speech is a covenant**

Every word reflects an inner reality.
If that reality is false, the word becomes a lie before Allah.

• **The believer must be disciplined in what he says**

Speak only:

- what you mean,
- what you intend to act upon,

- what you have capacity to fulfil.

• **Enthusiasm is not an excuse**

Some companions "overpromised" in excitement.
Allah still reprimanded them:

Enthusiasm does not excuse exaggeration.

• **This verse prepares the believer for sacrifice**

Surah as-Saff soon calls believers to:

- jihad,
- steadfastness,
- keeping ranks firm.

Before such commands, Allah purifies their speech.

A crooked tongue cannot produce steadfast action.

• **Maturidi: A truthful heart produces truthful action**

The one whose actions fail to match their speech:

- breaks their own spiritual coherence,
- weakens the soul,
- falls into internal contradiction.

This is *nifāq al-ʿamal* — hypocrisy of deeds.

Cross-References

- **61:2** — companion verse condemning inconsistency.
- **2:44** — "Do you command righteousness to others and forget yourselves?"
- **26:226** — "poets who say what they do not do."
- **33:15** — "They had already pledged not to turn away."
- **49:14** — true faith is not mere words.

Spiritual Lesson

Maturidi concludes:

The believer must match speech with action, promise with fulfilment, words with reality.

Allah does not expect perfection but He demands **honesty**.

The righteous speak little, act much, and keep their word.

Such people are beloved to Allah; their speech becomes light and their deeds become accepted.

Surah as-Saff – Verse 4

Arabic

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ

Tafsir

"Indeed, Allah loves those who fight in His path in solid ranks, as though they are a firm, reinforced structure."

Maturidi Explains

Surah as-Saff has reprimanded believers for:

- saying what they do not do (v.2–3),
- inconsistency,
- overpromising.

Now Allah tells them **what He loves**:

He loves believers who stand firm, disciplined, united, and unwavering — like a reinforced wall.

This verse defines the ideal character of a community prepared to defend the truth.

1. "Allah loves…"

(إِنَّ ٱللَّهَ يُحِبُّ)

Maturidi explains:

- Divine "love" (ḥubb) is not emotion,
- nor change,
- nor affection like human beings.

Rather:

Allah's love means His will to honour, reward, raise, and favour them.

It is an attribute of action:

- Allah honours them,
- supports them,
- grants them nearness,

- blesses their deeds.

Those whom Allah "loves" are those He has decreed for success.

2. "Those who fight in His path…"

(ٱلَّذِينَ يُقَاتِلُونَ فِى سَبِيلِهِۦ)

Fighting "in His path" means:

- not for nationalism,
- not for pride,
- not for anger,
- not for tribalism,
- not for worldly gain.

Maturidi emphasises:

Jihad is only "fi sabīlillah" when it is for the truth,
not ego,
not territory,
not revenge.

It includes:

- defending the oppressed,
- preserving freedom of faith,
- protecting the Prophet's community,
- preventing tyrants from extinguishing Islam.

It is a moral struggle guided by divine law.

3. "In solid ranks…"

(صَفًّا)

Maturidi draws attention to the imagery:

- A "ṣaff" is a straight, disciplined line.
- It implies order, organisation, and training.
- No chaos, no disunity, no hesitation.

Allah loves **structure**, not scattered actions.

Just as believers stand shoulder-to-shoulder in prayer,
they stand shoulder-to-shoulder in struggle.

4. "As though they are a reinforced, cemented structure."

(كَأَنَّهُم بُنْيَانٌ مَرْصُوصٌ)

This is one of the strongest metaphors in the Qur'an.

Bunyān

= a constructed building

Marṣūṣ

= pressed tightly together, reinforced with molten lead

Maturidi highlights the qualities implied:

• **Strength**

Like a wall impossible to penetrate.

• **Unity**

No gaps between them; no fractures of ego.

• **Discipline**

Each believer in his place, fulfilling his role.

• **Solidity**

They do not retreat, collapse, or weaken.

• **Purpose**

Their unity is purposeful, not accidental.

This verse contrasts with Verses 2–3:

- Verse 2–3 blamed inconsistency.
- Verse 4 honours discipline, resolve, and action.

Maturidi's Insights

• **The verse defines the model Muslim community**

A community Allah loves is:

- united,
- disciplined,
- purposeful,
- organised,
- firm in truth,
- consistent in speech and action.

• **Love of Allah is tied to firmness in defending the truth**

Not softness in the face of oppression,
not hesitation in the face of injustice.

Standing for truth requires courage and unity.

• **"Rank" symbolises more than battle**

Maturidi says "ṣaff" applies to all actions of the Ummah:

- prayer in jama'ah,
- rows of students in learning,
- unity in charity,
- alignment in belief,
- organisation in leadership.

Unity of **purpose** and **action** is loved by Allah.

• **Hypocrisy breaks ranks; sincerity strengthens them**

Earlier verses condemned saying without doing.
This verse praises believers whose actions prove their words.

Thus:

The sincere believer becomes part of a reinforced wall.

The insincere one becomes a crack in that wall.

• **The metaphor refutes chaotic religiosity**

Some people act with zeal but no discipline.
Others act with emotion but no structure.

Allah loves:

- order,
- preparedness,

- collective effort,
- clarity.

Cross-References

- **8:46** — "Do not dispute or you will lose courage and your strength will depart."
- **3:200** — "Be steadfast, strengthen each other, and fear Allah."
- **9:119** — "Be with the truthful."
- **48:29** — believers are strong against disbelievers, merciful to each other;
  described as "a plant strengthened and firm."
- **37:1** — angels stand in ranks.
- **37:165** — angels say: "We are the ones standing in ranks."

Spiritual Lesson

Maturidi concludes:

Allah loves believers who stand firm, united, disciplined, and sincere whose words match their deeds, whose hearts align with truth, and whose unity resembles a fortified structure.

Such a people are unbreakable in the face of trials and beloved to Allah in the highest heavens.

Surah as-Saff – Verse 5

Arabic

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ

Tafsir

“And when Moses said to his people: ‘O my people! Why do you harm me, while you know that I am the Messenger of Allah to you?’ But when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people.”

Maturidi Explains

After commanding believers to stand in united ranks (v.4), Allah gives a **historical warning through the story of Moses**. This verse is a mirror for the Ummah:

- **Do not be like the followers of Moses who harmed their Prophet.**
- **Do not cause division or resentment.**
- **Do not become a fracture in the unified “bunyān marṣūṣ.”**

The verse presents three key scenes:

1. “Moses said to his people: Why do you harm me?”

(لِمَ تُؤْذُونَنِى)

What was their harm?

Maturidi explains it includes:

- disobedience,
- false accusations,
- questioning his commands,
- undermining his authority,
- complaining constantly,
- refusing to follow instructions,
- challenging him without knowledge.

This is the same type of harm believers could inflict on the Prophet ﷺ through:

- inconsistency,
- reluctance,
- disunity,
- or empty claims of commitment.

The verse warns the Ummah not to repeat the patterns of Banū Isrā'īl.

2. "While you know I am the Messenger of Allah to you."

(وَقَدْ تَعْلَمُونَ أَنِّى رَسُولُ اللَّهِ إِلَيْكُمْ)

Maturidi emphasises:

- Their sin was **not ignorance**.
- They *knew* Moses was a Prophet.
- Their opposition was **wilful, arrogant, and morally corrupt**.

It is one thing to fall short unintentionally.
It is another to challenge a Prophet knowingly.

The verse implies:

**O believers, you KNOW Muhammad ﷺ is the Messenger of Allah —
therefore do not behave like those who harmed Moses…
even slightly.**

3. "When they deviated, Allah caused their hearts to deviate."

(فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ)

This is one of the most profound theological statements in the Qur'an.

Maturidi explains:

- **Zāghū** — they first deviated by choice.
- **Azāgha Allāhu qulūbahum** — Allah then turned their hearts further,
  as punishment for their voluntary rebellion.

This shows:

Divine justice + human free will working together.

Not:

- compulsion,
- fatalism,
- or pre-forced deviation.

The pattern is:

1. They chose deviation.
2. Allah sealed their hearts as a consequence.
3. Their continued misguidance was punishment, not injustice.

This is a pillar of Maturidi creed:

**Allah never misguides someone who seeks truth sincerely.
But those who persist in sin are abandoned to their own desires.**

4. "Allah does not guide the defiantly disobedient people."

(وَاللَّهُ لَا يَهْدِى الْقَوْمَ الْفَاسِقِينَ)

Fāsiqīn = those who break out of obedience, who repeatedly violate truth.

Maturidi highlights the nuance:

- These people are not simply sinners.
- They are **rebels**, persistent in wrongdoing.
- They *knew* the truth, but rejected it.
- They *understood* right guidance, but resisted it.

Thus:

Lack of guidance is a result of their own corruption.

Allah withholds guidance from:

- not the weak,
- not the struggling,
- but the defiantly disobedient.

Maturidi's Insights

• **A warning to the Ummah: do not harm your Prophet**

This applies both:

- in the Prophet's lifetime (obedience, respect),
- and after his passing (following his Sunnah without distortion).

Harming the Prophet includes:

- contradicting his teachings,
- speaking loosely about religion,
- innovation,
- division,
- prioritising ego over unity.

• **Knowledge increases responsibility**

The people of Moses KNOWING he was a messenger makes their harm unforgivable.

Likewise:

The more knowledge a believer has, the more his accountability increases.

• **Misguidance is earned**

Allah does not arbitrarily misguide:

- Misguidance begins internally.
- Divine abandonment follows as justice.
- The sealing of hearts is a result, not a cause.

This destroys the false beliefs of the Jabriyyah.

• **Guidance is moral**

Allah does not guide people whose hearts:

- resist truth,
- reject correction,

- or are filled with arrogance.

Guidance requires:

- humility,
- sincerity,
- obedience.

• **Historical examples are spiritual mirrors**

The Qur'an repeats the stories of earlier nations not as history but as:

- warnings,
- mirrors,
- templates.

Those who opposed Moses lost divine support.
Those who obeyed him were saved.

The same pattern applies to the Ummah of Muhammad ﷺ.

Cross-References

- **33:69** — "Do not be like those who harmed Moses."
- **4:155** — Their hearts were sealed for constant rebellion.
- **61:6** — Jesus also confronted his people's denial.
- **2:88** — They said "Our hearts are sealed."
- **7:146** — Allah turns away the arrogant.
- **14:27** — Allah keeps the believers firm with the firm word.

Spiritual Lesson

Maturidi concludes:

The heart deviates first, then Allah seals it as justice.
The heart stays upright first, then Allah strengthens it as mercy.

This verse teaches:

- Obey your Prophet ﷺ,
- Do not undermine truth,
- Maintain sincerity,
- Guard your heart from deviation.

Because:

Guidance is a gift, but misguidance is earned.

Surah as-Saff – Verse 6

Arabic

وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَـٰتِ قَالُوا۟ هَـٰذَا سِحْرٌ مُّبِينٌ

Tafsir

“And when Jesus, son of Mary, said: ‘O Children of Israel! Indeed, I am the Messenger of Allah to you, confirming what came before me of the Torah and giving glad tidings of a Messenger to come after me whose name is Ahmad.’ But when he came to them with clear proofs, they said: ‘This is obvious sorcery.’”

Maturidi Explains

After the example of Moses and the harm inflicted upon him by his people (v.5), Allah presents a second historical mirror: the case of Jesus, son of Mary. The purpose is identical — to warn the Ummah of Muhammad ﷺ not to repeat the same pattern of denial, resistance, and rejection of divine messengers.

The verse unfolds in **four interconnected scenes**:

1. "Jesus, son of Mary, said: O Children of Israel! Indeed, I am the Messenger of Allah to you."

(إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ)

Maturidi emphasises:

- Jesus explicitly affirms his **prophethood**, not divinity.
- He addresses **Banū Isrā'īl**, limiting his mission to his community.
- His role is one of **conveyance**, not self-exaltation.

This refutes:

- exaggeration in the status of prophets,
- and distortion of their true mission.

The verse establishes that Jesus stood in the same prophetic line as Moses — a servant and messenger of Allah, not an object of worship.

2. "Confirming what came before me of the Torah."

(مُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ)

Maturidi explains:

- Jesus did not abolish the Torah's foundations.
- He confirmed its **core truths**, ethics, and divine origin.
- Any apparent legal differences were contextual, not contradictory.

This shows:

- revelation is **continuous**, not fragmented,
- prophets do not contradict one another,
- denial of one prophet is denial of all.

Thus, rejecting Muhammad ﷺ is no different from rejecting Moses or Jesus.

3. "And giving glad tidings of a Messenger to come after me whose name is Ahmad."

(وَمُبَشِّرًا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ)

This is the heart of the verse.

Maturidi highlights:

- Jesus foretold **another Messenger**, not merely a reformer.
- The name **Ahmad** signifies:
    - one most praised by Allah,
    - one who praises Allah most.
- This announcement establishes **final prophethood** as divinely planned, not historically accidental.

The proof was clear.
The sign was explicit.
The testimony was preserved.

Rejection after this was not due to ambiguity — but arrogance.

4. "But when he came to them with clear proofs, they said: This is obvious sorcery."

(فَلَمَّا جَآءَهُم بِٱلْبَيِّنَـٰتِ قَالُواْ هَـٰذَا سِحْرٌ مُّبِينٌ)

Maturidi explains:

- **Bayyināt** means undeniable clarity — not vague signs.
- Accusing revelation of sorcery is the final refuge of denial.
- This accusation was used against:
    - Moses,
    - Jesus,
    - and Muhammad ﷺ.

Thus the verse exposes a recurring pattern:

- Truth arrives clearly.
- Hearts resist it.
- False labels replace sincere reflection.

Maturidi's Insights

• **Prophetic unity**
All prophets form a single chain.
Rejecting one severs faith from its roots.

• **Knowledge increases accountability**
The People of the Book were warned in advance.
Their denial was informed, not innocent.

• **Denial follows pride, not confusion**
Clear proofs were present.
Rejection stemmed from arrogance and fear of losing authority.

• **The Ummah is being warned directly**
Just as earlier communities rejected their messengers:

- through distortion,
- through reinterpretation,
- through delay,
- through selective obedience —
  the Ummah is warned not to repeat the same betrayal.

• **Finality of prophethood**
The mention of Ahmad confirms:

- continuity,
- completion,
- and closure of revelation.

Cross-References

- 7:157 — The Prophet described in earlier scriptures
- 5:46 — Jesus confirming the Torah
- 3:50 — Jesus affirming earlier revelation
- 61:8 — Attempt to extinguish Allah's light
- 33:40 — Finality of prophethood
- 2:87 — Rejection of messengers despite clear proofs

Spiritual Lesson

Maturidi concludes:
Clear proof does not benefit a heart corrupted by pride.
Prophets were rejected not for lack of evidence,
but because truth demands humility.

This verse teaches:

- Accept truth when it is clear.
- Do not delay obedience.
- Do not reinterpret revelation to protect ego.
- Recognise the unity of Allah's messengers.

Because:
The greatest blindness is not of the eyes —
but of a heart that refuses guidance after clarity.

Surah as-Saff – Verse 7

Arabic

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ

Tafsir

"And who is more unjust than the one who invents a lie against Allah while he is being called to Islam? And Allah does not guide the wrongdoing people."

Maturidi Explains

This verse follows immediately after the prophecy of Jesus about the coming of Prophet Muhammad ﷺ (v.6). It describes the **moral state of those who reject the Prophet after knowing the truth**.

Allah identifies this category of people as the **worst of the unjust**.

1. "And who is more unjust…"

(وَمَنْ أَظْلَمُ)

This rhetorical question carries a Qur'anic formula:

- "Who is more unjust?" → No one.
- It is used for the **gravest crimes**, such as:
    - denying revelation (6:21),
    - inventing lies against Allah,
    - rejecting Prophets.

Maturidi explains:

Ẓulm (injustice) reaches its highest level
when directed toward Allah and His revelation.

Among all sins, lying about Allah is one of the greatest.

2. "…than the one who invents a lie against Allah…"

(مِّمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ)

This includes:

• **Claiming Allah said something He never said**

Such as:

- attributing a false doctrine to Allah,

- distorting revealed scripture,
- manipulating religious texts.

Maturidi says this was the crime of:

- certain rabbis who concealed prophecies of Muhammad ﷺ,
- Christian councils that altered the message of Jesus,
- pagan Arabs who fabricated new gods.

• **Calling the Qur'an "magic" or "invention"**

This matches the accusation mentioned in v.6.

• **Rejecting a Messenger while knowing the truth**

The worst injustice is rejecting divine truth knowingly.

Thus:

Those who denied Muhammad ﷺ after Jesus foretold him are committing the exact crime described here.

3. "…while he is being called to Islam."

(وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ)

Maturidi highlights the irony:

- He is not abandoned in ignorance.
- He is being invited kindly.
- He hears the Qur'an.
- He receives proof after proof.

- He sees the Prophet's character.
- He watches miracles.
- He witnesses the fulfilment of earlier prophecy.

Yet he refuses.

This makes the sin far worse.

Three features of this person:

1. **He knows the truth.**
2. **He denies it.**
3. **He lies about Allah to justify his denial.**

This is the height of injustice.

4. "Allah does not guide the wrongdoing people."

(وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

Maturidi explains:

- Guidance is withheld **not arbitrarily**,
  but because of their own wrongdoing.
- The heart darkened by arrogance cannot receive light.
- Their injustice blocks divine assistance.

This is identical to the pattern in verse 5:

They deviated → Allah caused their hearts to deviate.

Here:

They wronged → Allah does not guide them.

Maturidi's Insights

• **The gravest injustice is theological corruption**

Maturidi teaches:

- Stealing wealth is serious.
- Oppressing people is serious.
- But lying about Allah is the **peak of injustice**, because it misleads humanity.

• **The heart must be morally clean to receive guidance**

Allah does not guide:

- the arrogant,
- the stubborn,
- the deceitful,
- those who knowingly reject truth.

Guidance opens only to:

- the sincere,
- the humble,
- the seekers of truth.

• **Knowledge increases accountability**

Those who have:

- Scripture,

- Prophets,
- miracles,
- warnings,
- signs,

yet still reject —
are the most unjust.

• **“Being called to Islam” means truth is accessible**

This includes:

- Qur’an,
- Prophetic character,
- rational proofs,
- remnants of earlier scripture.

Anyone who denies all this is not merely ignorant —
he is unjust to his own soul.

• **This verse rebukes the people of the Gospel**

Maturidi says:

Those who claimed to follow Jesus but denied Muhammad ﷺ
after clear prophecies came
fall under this verse.

Their crime:

- distorting the message of Jesus,
- hiding signs of the Final Prophet,

- refusing to submit to truth.

Cross-References

- **6:21** — "Who is more unjust than one who invents a lie about Allah?"
- **7:37** — same condemnation.
- **33:40** — Muhammad ﷺ is the Seal of the Prophets.
- **61:6** — Jesus foretold the coming of Ahmad.
- **2:159–160** — those who conceal guidance are cursed.
- **3:70–71** — "Why do you mix truth with falsehood?"

Spiritual Lesson

Maturidi concludes:

To lie about Allah is the greatest injustice.
To reject truth while being invited to Islamis self-destruction.

Guidance is a light and only a pure heart can receive it.

Thus, the believer must:

- guard his theology,
- guard his tongue,
- honour all Prophets,
- avoid arrogance,
- and remain humble before revelation.

Surah as-Saff – Verse 8

Arabic

يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَـٰفِرُونَ

Tafsir

“They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, even if the disbelievers detest it.”

Maturidi Explains

This verse follows the denial described in verses 6–7—those who:

- lied about Allah,
- denied the Prophet ﷺ,
- rejected the message of Jesus,
- and refused truth even when invited to Islam.

Allah now describes their futile effort to stop revelation:

They attempt to extinguish Allah’s light using nothing but their mouths.

This is one of the Qur’an’s most powerful metaphors.

1. “They want to extinguish the light of Allah…”

(يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ)

Maturidi explains:

“Nūr Allāh” (the light of Allah) refers to:

- revelation,
- guidance,
- Qur'an,
- Prophethood,
- truth.

The enemies of Islam attempt to extinguish it through:

• **False accusations**

"This is magic."
"This is poetry."
"This is fabrication."

• **Denial**

Refusing to accept the Prophet ﷺ.

• **Lies against Allah**

Distorting revelation, making false religious claims.

• **Physical persecution**

Trying to silence the Prophet ﷺ and his followers.

• **Suppressing truth**

Concealing signs found in previous scriptures.

But all these efforts are ultimately foolish and futile.

2. "…with their mouths."

(بِأَفْوَاهِهِمْ)

This is a profound and humiliating metaphor.

Maturidi explains:

- It is like someone trying to blow out the sun, attempting to stop divine light with breath.
- It shows the **pathetic weakness** of their attempts.
- Their "weapons" are merely:
    - insults,
    - lies,
    - rumours,
    - verbal propaganda.

Their opposition is childish compared to the majesty of divine truth.

Just as:

- breath cannot stop sunlight,
- slander cannot stop revelation.

3. "Allah will perfect His light…"

(وَاللَّهُ مُتِمُّ نُورِهِ)

This is a promise.

Allah will complete:

- the Qur'an,
- the mission of the Prophet ﷺ,
- the spread of Islam,
- the victory of truth,
- the establishment of guidance.

Nothing can stop divine decree.

Maturidi emphasises:

Allah perfects His light in spite of their efforts, not because of human power.

Truth rises because Allah raises it.

4. "…even if the disbelievers detest it."

(وَلَوْ كَرِهَ الْكَافِرُونَ)

Key Maturidi points:

- Divine truth does not require human approval.
- Allah's plan does not change because people hate it.
- Their hatred cannot prevent guidance, Prophethood, or the Qur'an.

This clause dismantles all illusions of human control over destiny.

Maturidi's Insights

• **Falsehood cannot extinguish truth**

Lies may distract, delay, or disturb —
but they can never overcome divine revelation.

The enemies of truth use noise, but noise cannot extinguish light.

• **Islam is protected by Allah, not humans**

Allah preserves:

- His Book,
- His Messenger's legacy,
- His deen.

The Ummah participates, but the victory belongs to Allah.

This is a refutation of the Mu'tazilah claim that humans alone determine the fate of good and evil.

• **Divine light grows when opposed**

Paradoxically:

- persecution strengthens believers,
- opposition purifies sincerity,
- hatred clarifies truth.

Allah uses even the schemes of enemies to complete His light.

• **The weapon of the disbelievers is only the mouth**

Words are their tool:

- disinformation,
- propaganda,
- accusations,
- mockery,
- denial.

But light is not extinguished by noise.

• **The verse comforts the Prophet ﷺ**

Despite:

- slander,

- rejection,
- ridicule,
- conspiracy,

Allah promises:

“You deliver the message. I complete the mission.”

Cross-References

- **9:32** — identical verse: “They attempt to extinguish Allah’s light…”
- **61:9** — Allah will cause His religion to prevail.
- **15:9** — Allah Himself preserves the Qur’an.
- **24:35** — the Light Verse, describing divine guidance.
- **37:171–173** — Allah grants His messengers victory.
- **48:28** — Islam will prevail over all religions.

Spiritual Lesson

Maturidi concludes:

Truth is divine light.
Falsehood is mere breath.
No matter how much people blow against the light of Allah,
it only shines brighter.

This verse gives the believer:

- certainty,
- courage,

- patience,
- and serenity.

Allah perfects His light, your task is only to stand with it.

.

Surah as-Saff – Verse 9

Arabic

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ

Tafsir

“He it is Who sent His Messenger with guidance and the religion of truth, so that He may cause it to prevail over all religion — even if the polytheists detest it.”

Maturidi Explains

This verse is among the most powerful declarations of the Qur’an regarding the **ultimate victory of Islam**. It appears in three surahs:

- **Surah at-Tawbah (9:33)**
- **Surah al-Fath (48:28)**
- **Surah as-Saff (61:9)**

Each time, it asserts:

Allah Himself will make Islam prevail, not human strategy, not military power, not political dominance.

This verse continues the theme of Verse 8:

- The disbelievers try to extinguish Allah's light
- Allah responds: "I will perfect My light."

Now Allah explains *how* He completes His light:

By sending His Messenger with:

1. **Guidance (al-hudā)**
2. **The Religion of Truth (dīn al-ḥaqq)**
3. **A divine guarantee of victory (liyuzhirahu)**

1. "He is the One Who sent His Messenger…"

(هُوَ الَّذِي أَرْسَلَ رَسُولَهُ)

Maturidi emphasises:

- The Qur'an repeatedly uses this formula, to remind believers that Prophethood is **divine**, not human appointment.

This removes:

- doubt,
- hesitation,
- inferiority,
- concern about the opinion of enemies.

Allah sent Muhammad ﷺ, therefore the mission cannot be defeated.

2. "…with guidance."

(بِالْهُدَىٰ)

Maturidi explains:

Guidance means:

- Qur’an
- Sunnah
- truth in doctrine,
- clarity in morality,
- evidence in theology,
- correct belief (iman),
- correct worship (ʿibādah),
- correct path (ṣirāṭ mustaqīm).

In Maturidi creed:

Hudā is what rectifies the intellect and heart.

Without it:

- reason deviates,
- hearts darken,
- societies collapse.

3. “…and the religion of truth.”

(وَدِينِ الْحَقِّ)

This means Islam has:

- true doctrines,
- true laws,
- true morals,
- true proofs.

Maturidi lists five qualities of "dīn al-ḥaqq":

1. True in belief (tawḥīd)

2. True in practice (sharīʿah)

3. True in purpose (guidance)

4. True in outcomes (salvation)

5. True in finality (the seal of Prophethood)

No other religion after Muhammad ﷺ has truth in its full form.

4. "So that He may cause it to prevail over all religion."

(لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ)

This is the divine goal.

Maturidi explains **three meanings** of "liyuzhirahu":

Meaning 1 — Islam will intellectually dominate all religions

Islam's proofs overpower:

- paganism,
- dualism,
- trinitarianism,
- atheism,
- philosophical misconceptions.

This is the victory of **reason**, not coercion.

Meaning 2 — Islam will spiritually prevail

Guidance will spread across the world:

- hearts will enter Islam,
- societies will be transformed,
- the Prophet's name will be mentioned in every land.

This has already happened.

Meaning 3 — Islam will prevail physically and politically

During the Prophet's lifetime:

- Arabia was unified under Islam,
- idolatry was erased,
- Islam spread east and west.

Maturidi emphasises:

The verse is not calling for forced conversion.
It promises the **power of truth**, not the power of coercion.

This refutes extremist interpretations.

5. "Even if the polytheists detest it."

(وَلَوْ كَرِهَ الْمُشْرِكُونَ)

This repeats the exact structure of verse 8:

- They hate the truth.
- Their hatred is irrelevant.

Polytheism stands no chance against divine truth.

Maturidi adds:

Their hatred only increases the speed of Allah's victory.

This is the sunnah (pattern) of Allah in history.

Maturidi's Insights

• **The victory of Islam is a divine promise**

Not dependent on:

- numbers,
- wealth,
- power,
- empires.

Truth prevails because Allah decreed it, not because humans push it.

• **Islam's "dominance" is moral, intellectual, spiritual**

The light of tawḥīd defeats:

- superstition,
- false belief,
- corruption,
- injustice.

This dominance is through **guidance**, not oppression.

• **The Ummah must trust Allah's promise**

When surrounded by hostility or slander, believers must remember:

Islam rises because Allah raises it. Islam stands because Allah supports it.

• **The sending of Muhammad ﷺ is the greatest mercy**

He came with:

- the final law,
- the final scripture,
- the final guidance,
- the most complete character.

All Prophets predicted him.

• **Guidance is the true victory**

Even if political power declines, as long as Islam guides hearts, the divine promise continues.

The real conquest is:

- conquering ignorance,
- conquering ego,
- conquering falsehood.

Cross-References

- **48:28** — identical promise of dominance.
- **9:33** — identical wording; emphasis on universal mission.
- **24:55** — Allah will establish the believers on earth.
- **61:8** — their efforts to extinguish the light will fail.

- **7:157** — Muhammad ﷺ foretold in earlier scripture.
- **3:81** — covenant of all Prophets to support Muhammad ﷺ.

Spiritual Lesson

Maturidi concludes:

Allah sent His Messenger with guidance and the religion of truth, therefore truth cannot be defeated.

Disbelievers may oppose it, enemies may hate it, hypocrites may slander it, but Allah will perfect His light and cause Islam to prevail.

This verse gives the believer:

- confidence,
- serenity,
- courage,
- and certainty in Allah's plan.

Surah as-Saff – Verse 10

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَـٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ

Tafsir

"O you who believe! Shall I guide you to a trade that will save you from a painful punishment?"

Maturidi Explains

Maturidi highlights that this verse opens with a divine address of honour:

"O you who believe!"

Whenever Allah uses this formula, He is calling believers to something that elevates them, purifies them, or protects them.

Here, Allah is presenting a **business proposition** — described as **tijārah**, a mutual trade — between Himself and the believers.

Why call it a trade?

Maturidi explains:

- Because trade is something people understand deeply.
- It involves giving something now for profit later.
- It requires calculation, trust, and willingness.
- It includes risk, but offers high return.
- It is voluntary — no one is forced.
- Its benefit depends on sincerity and effort.

Allah uses this language because:

Faith is giving the dunya to gain the ākhirah.
Struggle is giving effort to gain eternal reward.
Obedience is giving submission to gain safety from punishment.

So Allah says:

"Shall I guide you to a trade…?"

This is an act of divine generosity. Allah does not need the trade, but He invites believers to profit.

"…that will save you from a painful punishment."

(تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ)

Maturidi explains the beauty here:

- Allah does not begin with Paradise.
- He begins with **saving** us.
- Because the believer's first need is rescue from harm — then comes elevation to reward.

He also notes:

- The phrase "alīm" means a pain that is intense, continuous, and humiliating.
- Allah does not exaggerate; the warning is literal.
- Guidance is therefore the greatest mercy — it protects before it rewards.

Why does Allah ask a question? ("Shall I guide you?")

According to Maturidi:

1. It increases desire.
2. It awakens attention.
3. It shows respect — Allah invites, He does not coerce.
4. It demonstrates the gentleness of divine speech to the believers.
5. It frames faith as a conscious choice, not blind acceptance.

What is the trade?

The next verse will detail it:

- Faith
- Struggle
- Striving with wealth and self

But here, Allah creates suspense and eagerness before unveiling the terms — a rhetorical method unique to the Qur'an.

Maturidi's Insights

• **Faith is a transaction**

Believers "sell":

- their desires,
- their time,
- their wealth,
- their ego,
- their comfort.

Allah "buys":

- sincerity,
- obedience,
- jihad (inner and outer),
- patience,
- devotion.

And Allah gives:

- rescue,
- forgiveness,
- Paradise.

This mirrors Surah at-Tawbah 9:111:

"Allah has purchased from the believers their lives and their wealth…"

Maturidi notes this is *pure mercy* — Allah buys what He already owns.

• **Guidance is the greatest favour**

Allah does not say "Shall I command you?"
He says:

"Shall I guide you?"

To show:

- faith is a gift,
- Allah invites,
- salvation is offered,
- He speaks with tenderness,
- He wants good for His servants.

• **Allah honours the believer**

Calling faith "trade" dignifies the believer:

- Your effort has value.
- Your sacrifice is recognized.
- Your jihad matters.
- Your patience is currency with Allah.

• **The verse warns without harshness**

Though it speaks of "painful punishment," it begins with kindness and invitation, showing Allah's method:

mercy before justice, guidance before warning and invitation before obligation.

• **Human nature loves profit**

Maturidi observes:

- People naturally pursue gain.
- Allah uses this instinct to lead them to salvation.
- Instead of seeking worldly profit, He directs them to eternal profit.

Thus, the verse is divine psychology, a call tailored to human nature.

Cross-References

- **Tawbah 9:111** — the purchase contract between Allah and the believers.
- **Ṣaff 61:11–12** — the continuation describing the trade.
- **Fāṭir 35:29** — those who "engage in profitable trade with Allah."
- **Baqarah 2:245** — "Who will lend Allah a goodly loan?"
- **Qasas 28:77** — "Seek the Hereafter with what Allah has given you."

Spiritual Lesson

Maturidi concludes:

This verse teaches that the path to salvation is an intelligent choice.
It is a trade, your limited dunya for an unlimited ākhirah.
Your short life for an eternal one. Your small sacrifices for infinite reward.

Allah invites us with gentleness, promises us safety and asks only sincerity in return.

Surah as-Saff – Verse 11

Arabic

تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

Tafsir

"[It is that] you believe in Allah and His Messenger, and you strive in the path of Allah with your wealth and your lives. That is better for you, if only you knew."

Maturidi Explains

This verse reveals the **terms of the divine trade** promised in Verse 10. After asking:

"Shall I guide you to a trade that will save you?"

Allah now states the contract — simple, yet profound:

1. Believe in Allah and His Messenger

(تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ)

2. Strive in Allah's path with your wealth

(وَتُجَاهِدُونَ … بِأَمْوَالِكُمْ)

3. Strive with your very selves

(وَأَنفُسِكُمْ)

These three are inseparable. For Maturidi:

True faith is not passive belief;
it is belief proven through striving.

This striving may be:

- physical,
- financial,
- spiritual,
- intellectual,
- moral,
- or sacrificial.

The Prophet ﷺ said:
“The best jihad is a word of truth spoken before a tyrant ruler.”

Thus, jihad includes:

- defending the oppressed,
- speaking truth,
- resisting ego,
- struggling against falsehood,
- and, when commanded, defending the Muslim community.

Why does wealth come before life?

Maturidi gives two explanations:

Reason 1: Wealth is easier to sacrifice, life is harder

Allah lists the easier sacrifice first, then the greater.

Reason 2: Wealth funds all forms of jihad

- Knowledge requires wealth.
- Defence requires wealth.
- Societal reform requires wealth.
- Caring for believers requires wealth.

Thus, spending is part of striving.

“That is better for you — if you knew.”

(ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ)

Maturidi highlights:

- “Better for you” means better **in both worlds**.
- “If you knew” means most people do not recognize true profit.

Because:

- The dunya deceives.
- Comfort blinds.
- The nafs resists sacrifice.

This is why Allah couches faith in business language:

A profitable transaction but only visible to those who understand the true market of the ākhirah.

Maturidi’s Insights

• Faith + Jihad = Salvation

According to Maturidi theology:

- **Faith without striving** becomes weak and insincere.
- **Striving without faith** becomes meaningless.
- Together, they form the believer’s path to salvation.

This verse establishes that spiritual victory requires:

1. Inner belief,

2. Outer action.

• **Wealth is a test, not a guarantee of honour**

Many assume wealth is safety or prestige.

But Allah requires:

- spending,
- generosity,
- detachment.

To show:

Wealth becomes honour only when sacrificed for Allah.

• **Jihad is broader than fighting**

Maturidi emphasizes that "jihad" is fundamentally:

exerting one's utmost effort (mubālaga fī ʾl-ijtihād)

This includes:

- educating,
- purifying the heart,
- speaking truth,
- defending innocents,
- supporting justice,
- countering false ideology,
- resisting ego and desire.

Physical combat is a subset — not the whole.

• **The divine contract is mercy**

Allah says:

"This is better for you…"

Maturidi notes:

- The trade benefits the believer, not Allah.
- Allah asks for what benefits us, not Him.
- Every command is ultimately a gift.

Allah says "better" because:

- It purifies wealth.
- It ennobles the soul.
- It protects from punishment.
- It leads to Paradise.

• **Striving proves sincerity**

Maturidi often teaches:

Nifāq is exposed by laziness;
Īmān is proven by sacrifice.

The hypocrite avoids spending and hardship.

The believer embraces effort, because:

- He knows the reward.
- He trusts Allah's promise.
- His heart is anchored in certainty.

Cross-References

- **Surah Tawbah 9:111** — Allah purchases the lives and wealth of believers.
- **Surah Hajj 22:78** — "Strive for Allah as He deserves to be striven for."
- **Surah Baqarah 2:245** — "Who will lend Allah a goodly loan?"
- **Surah Āl Imran 3:142** — "Do you think you will enter Paradise without striving?"
- **Surah Fath 48:29** — believers strive relentlessly in the path of Allah.

Spiritual Lesson

Maturidi concludes that this verse is a call to courage:

You want the greatest reward?
You want the highest rank?
You want protection from punishment?
Then give what is most beloved to you, your wealth and your self.

This is the essence of the divine trade:

- You give the temporary,
- Allah gives the eternal.
- You give the finite,
- Allah gives the infinite.

Every believer is invited to this contract and only the wise accept.

Surah as-Saff – Verse 12

Arabic

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ وَمَسَـٰكِنَ طَيِّبَةً فِى جَنَّـٰتِ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

Tafsir

“He will forgive your sins, and admit you into Gardens beneath which rivers flow, and into pleasant dwellings in the Gardens of Eternity. That is the supreme triumph.”

Maturidi Explains

This verse gives the **returns** of the divine trade described in verses 10–11.
Allah promised a *tijārah* (a trade), and now He declares its **profit**.

The rewards are three:

1. **Forgiveness of sins**
2. **Entry into eternal gardens**
3. **Beautiful dwellings of honour**

And finally, He declares:

This is the greatest success — no success compares with it.

1. “He will forgive your sins.”

(يَغْفِرْ لَكُمْ ذُنُوبَكُمْ)

Maturidi highlights:

- Forgiveness is mentioned **before** Paradise.
- Because rescue from punishment is greater than receiving reward.
- And because no one enters Paradise without Allah's mercy.

He explains the word **yaghfir**:

- From gh-f-r, meaning "to cover, shield, protect."
- It means Allah removes the sin, covers its trace, and protects the servant from its consequence.

Maturidi says:

Forgiveness itself is a Paradise in this world.

Because:

- It lifts guilt.
- It opens the heart.
- It draws divine nearness.
- It erases the darkness of past mistakes.

And Allah promises forgiveness in exchange for:

- faith,
- striving,
- sacrifice,
- sincerity.

2. "And He will admit you into Gardens beneath which rivers flow…"

(وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ)

Maturidi explains that "Jannāt" (plural) indicates **multiple layers of reward**, not a single level.

The rivers represent:

- permanence (they never dry),
- abundance,
- renewal,
- and pleasure without impurity.

The phrase "min taḥtihā" means:

- the rivers flow under the palaces,
- under the gardens,
- under the homes of the believers.

He notes:

Paradise is not symbolic. It is real, physical, and eternal.

This refutes the Muʿtazila's attempts to reduce Paradise to metaphor.

3. "And pleasant dwellings in the Gardens of Eternity."

(وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ)

Maturidi focuses on the phrase **masākin ṭayyibah**:

- *Masākin* = permanent residences, homes of dignity.
- *Ṭayyibah* = pure, pleasant, free of all flaws.

In the dunya:

- homes decay,
- neighbours cause hardship,
- fear and uncertainty exist,
- relationships break,

- sorrow enters every room.

But in Jannat ʿAdn:

- no fear,
- no grief,
- no loss,
- no ageing,
- no noise,
- no impurity.

Maturidi emphasises:

The pleasure of Paradise is not only beauty, it is security.

The believer finally feels *safe*.

He also notes that "ʿAdn" means:

- everlasting residence,
- a place of settling permanently,
- no movement, no eviction, no change.

Unlike dunya, where every home is temporary.

4. "That is the supreme triumph."

(ذَٰلِكَ الْفَوْزُ الْعَظِيمُ)

Maturidi explains that the Qur'an never uses "al-fawz al-ʿaẓīm" casually.

It is reserved for:

- salvation,
- forgiveness,

- eternal residence,
- Allah's pleasure.

True triumph is not:

- wealth,
- status,
- armies,
- popularity,
- success in dunya.

These fade.
The only triumph that lasts is:

- forgiveness,
- Paradise,
- nearness to Allah.

Maturidi says:

Everything the dunya calls "success" is small, because it ends.
Everything Allah calls success is great, because it is eternal.

Maturidi's Insights

• **The trade's first profit is forgiveness**

Before reward comes purification.
No deed enters Paradise without Allah cleaning the heart first.

This corrects groups who believe deeds alone guarantee Paradise.

• **Paradise is described physically to emphasise reality**

Maturidi notes:

- The Qur’an repeatedly uses physical description to affirm Paradise is literal, not allegory.

• **The order of the rewards matters**

1. Forgiveness — spiritual
2. Gardens — physical
3. Homes — dignified permanence

It reflects the human need:

- first safety,
- then pleasure,
- then stability.

• **The believer’s ultimate home is not the dunya**

Maturidi underscores:

The dunya is a marketplace; the ākhirah is home.

The homes of ʿAdn represent arriving at one’s true destination.

• **True success is not worldly achievement**

Maturidi repeatedly states:

- Real victory is escaping punishment and attaining Allah’s pleasure.
- Anything that ends cannot be called “great victory.”

This verse redefines success permanently.

Cross-References

- **9:111** — Allah buys the souls and wealth of believers.

- **3:185** — "Only he who is saved from the Fire and admitted to Paradise has attained success."
- **4:122** — promise of Gardens of eternity.
- **57:12** — believers' light and eternal reward.
- **98:8** — "Their reward is Gardens of Eternity beneath which rivers flow."

Spiritual Lesson

Maturidi concludes:

Paradise is the result of faith, sincerity, struggle, sacrifice, and trust.

The believer trades a little and receives everything.

Allah asks for effort and gives eternity.

Forgiveness is the first gift. Paradise is the second. Permanent, peaceful homes are the third and the greatest victory is Allah's eternal pleasure.

Surah as-Saff – Verse 13

Arabic

وَأُخۡرَىٰ تُحِبُّونَهَاۖ نَصۡرٌ مِّنَ ٱللَّهِ وَفَتۡحٞ قَرِيبٞۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ

Tafsir

"And [He will give you] another favour that you love: help from Allah and an imminent victory. And give glad tidings to the believers."

Maturidi Explains

After promising the **ākhirah rewards** in Verse 12 — forgiveness, Paradise, eternal homes — Allah now promises a **dunyā reward**.

He calls it:

"Another (favour) that you love."

Meaning:

- The first reward is the next world.
- The second reward is in this world.
- And Allah knows His servants desire both.

Maturidi explains that Allah honours the believers by acknowledging their human nature:

Believers want victory, security, and success in this world as well — and Allah gives it to them.

This verse therefore balances:

- the spiritual reward (ākhirah),
- with the practical, earthly reward (dunyā).

1. "Another [reward] that you love."

(وَأُخْرَىٰ تُحِبُّونَهَا)

Maturidi stresses:

- Allah Himself says believers "love" this reward.
- It is natural to desire safety, honour, and triumph.
- Islam does not demand total indifference to worldly success.

- Rather, it teaches that dunya victory is *secondary* but still granted to the faithful.

This refutes those who think desiring dunya benefit contradicts spirituality. Allah acknowledges it and promises it.

2. "Help from Allah"

(نَصْرٌ مِّنَ اللَّهِ)

Maturidi defines **naṣr** as:

- divine intervention,
- support that exceeds human power,
- victory not attributable to numbers or strategy,
- the turning of hearts,
- the collapse of the enemy's confidence.

Allah uses the indefinite form ("naṣrun") to magnify its greatness — **victory unlike any other victory.**

This includes:

- Badr,
- the conquest of Mecca,
- the opening of Persia,
- the opening of Byzantium,
- and every act of divine support for the truth.

For Maturidi:

True victory is when Allah helps, not when humans rely on themselves.

3. “And a near victory.”

(وَفَتْحٌ قَرِيبٌ)

Maturidi explains:

- “Fatḥ” means “opening,” not merely conquering.
- It implies removing barriers to truth.
- A *near* victory indicates certainty and imminence.

This prophecy was fulfilled in:

- the Treaty of Ḥudaybiyyah (called “a clear victory” in 48:1),
- the conquest of Makkah,
- the rapid spread of Islam afterwards.

But Maturidi emphasises that “close victory” applies to every era:

Whenever believers uphold faith and strive sincerely, Allah opens doors that seemed sealed shut.

It is not limited to military events; it includes:

- victory of justice,
- victory of truth over falsehood,
- victory of daʿwah,
- victory of moral transformation,
- victory of the oppressed over tyrants.

4. “And give glad tidings to the believers.”

(وَبَشِّرِ الْمُؤْمِنِينَ)

This command seals the surah's promise.

Maturidi notes three points:

1. Believers are commanded to receive good news

Faith invites optimism, not despair.

2. The Prophet ﷺ must be the one to deliver glad tidings

His message is mercy, reassurance, hope.

3. The "believers" are those who fulfil the previous verses

Meaning:

- sincere faith,
- striving,
- sacrifice,
- loyalty to truth.

These are the ones promised:

- forgiveness,
- Paradise,
- victory.

Maturidi's Insights

• **Islam unites dunya success with ākhirah reward**

The Qur'an does not separate the two.

- Verse 12 = ākhirah victory.
- Verse 13 = dunya victory.

Islam is comprehensive:

- spiritual success,
- societal success,
- ethical success,
- political success,
- personal success.

• **Victory is from Allah, not from our strength**

This protects believers from:

- arrogance,
- overconfidence,
- attribution of success to themselves.

Victory is granted, not earned.

• **"Opening" is broader than war**

Maturidi emphasises that fatḥ includes:

- opening hearts to the truth,
- opening cities to justice,
- opening societies to faith,
- opening pathways to guidance.

• **Allah recognises human desire**

Humans naturally want:

- support,
- honour,
- success,
- safety.

Allah does not condemn this desire, He fulfils it.

• **Glad tidings are part of prophetic mission**

The Prophet ﷺ is:

- a bringer of good news (bashīr),
- a bringer of warning (nadhīr).

This verse focuses on his role of *encouragement* and *hope*.

Cross-References

- **48:1** — "Indeed, We have given you a clear victory."
- **3:160** — "If Allah supports you, none can overcome you."
- **110:1–2** — Surah an-Naṣr: the opening of Makkah.
- **21:105** — the righteous shall inherit the earth.
- **61:9** — Islam will prevail over all religions.

Spiritual Lesson

Maturidi concludes that this verse shows Allah's generosity:

You strive a little.
He gives you forgiveness.
He gives you Paradise.
He gives you eternal homes.
He gives you worldly victory.
And He gives you glad tidings through His Prophet ﷺ.

This is the divine trade in its completion:

- effort from the servant,
- endless reward from the Lord.

Surah as-Saff – Verse 14

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُوٓاْ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ لِلۡحَوَارِيِّـۧنَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِۖ فَـَٔامَنَت طَّآئِفَةٞ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٞۖ فَأَيَّدۡنَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوِّهِمۡ فَأَصۡبَحُواْ ظَـٰهِرِينَ

Tafsir

“O you who believe! Be helpers of Allah — as Jesus, the son of Mary, said to the disciples: ‘Who are my helpers toward Allah?’ The disciples replied: ‘We are the helpers of Allah.’ Then a group from the Children of Israel believed, and a group disbelieved. So We supported those who believed against their enemy, and they became the victorious.”

Maturidi Explains

This final verse completes the message of Surah as-Saff.
After discussing:

- sincerity,
- sacrifice,
- striving,
- divine victory,

Allah now calls believers to the **highest identity**:

“Be the Helpers of Allah.”
(Anṣār Allāh)

This does not mean Allah needs help.

Maturidi emphasises:

It means:
stand to support Allah's religion,
uphold Allah's law,
defend Allah's truth,
carry Allah's message,
and continue the mission of His prophets.

It is honour, not necessity.

Just as "House of Allah" (Bayt Allāh) means:

- honoured,
- attributed,
- elevated —

so "Helpers of Allah" means:

- honoured helpers of His cause.

1. "O you who believe! Be helpers of Allah…"

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ)

This command is unique.

Maturidi explains:

- Allah is calling believers to take the same title given to the **disciples of Jesus**.
- It is an invitation to join the legacy of prophetic supporters.
- It means: commit to being the defenders of truth until death.

He also notes:

- The imperative “kūnū” is continuous. **Be and remain** the helpers of Allah.

2. “…as Jesus, the son of Mary, said to the disciples…”

(كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ)

Maturidi notes the wisdom:

Why invoke Jesus and the disciples?

1. To honour ʿĪsā عليه السلام
2. To show continuity between Islam and the earlier prophets
3. To remind believers that true support of a prophet requires sacrifice
4. To contrast the faithful disciples with the disbelievers among Banī Isrāʾīl
5. To teach Muslims:

Be like the Ḥawāriyyūn, not like those who betrayed their prophet.

“Ḥawāriyyūn” means:

- pure ones,
- sincere supporters,
- close disciples.

They responded to truth with loyalty.

3. “Who are my helpers toward Allah?”

(مَنْ أَنْصَارِي إِلَى اللَّهِ)

Maturidi explains:

- Jesus did not ask for helpers for **himself** — he asked for helpers *towards Allah*.
- This shows the humility of prophets:
  they call to Allah, not to themselves.

"Towards Allah" means:

- towards His religion,
- His commands,
- His cause.

This is the model for all daʿwah.

4. "We are the helpers of Allah."

(قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ)

The disciples made a clear, bold commitment.

Maturidi highlights:

- Their response was immediate — no hesitation.
- They did not say "your helpers", but "Allah's helpers".
- This reflects purity of intention.

It is a spiritual pledge:

To stand with the truth when the world stands against it.

5. "Then a group of the Children of Israel believed, and a group disbelieved."

(فَآمَنَت طَّائِفَةٌ… وَكَفَرَت طَّائِفَةٌ)

This is always the pattern with revelation:

- some believe sincerely,
- others reject arrogantly.

Maturidi notes:

- This reflects free will.
- And it warns the Muslim Ummah: some will accept truth, some will reject it, even if they are from the same community.

It also reminds Muslims:

Truth is not measured by numbers.

6. "So We supported those who believed against their enemy…"

(فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ)

This is a divine law:

- Those who truly serve Allah
- will always receive **divine support (ta'yīd)**.

Maturidi says:

The support here includes:
spiritual strength,
clarity of proof,
victory in conflict,
and protection from harm.

Allah's support is not limited to military aid —
it includes:

- opening hearts,
- guiding societies,
- defeating falsehood intellectually,

- strengthening the believers morally and spiritually.

7. "…and they became dominant."

(فَأَصْبَحُوا ظَاهِرِينَ)

Maturidi explains:

- "Ẓāhirīn" means *manifestly victorious, elevated, and evident in triumph*.
- Allah raised them above their enemies,
  not by numbers, but by truth.

This fulfills the promise of:

- Verse 8 — light will prevail
- Verse 9 — Islam will dominate
- Verse 13 — victory is near

This final verse shows the **pattern across history**:

1. A prophet calls
2. A small group believes
3. A larger group rejects
4. Allah supports the believers
5. Truth becomes dominant

This is Allah's sunnah, repeated with:

- Nūḥ
- Ibrāhīm
- Mūsā
- ʻĪsā

- Muḥammad ﷺ

And with every generation of believers.

Maturidi's Insights

• **Being "Allah's helpers" is the highest honour for a believer**

It means:

- standing for truth,
- supporting justice,
- defending revelation,
- sacrificing for Allah's cause,
- continuing the prophetic mission.

This is the identity of the Ummah.

• **Religion is strengthened by sincere supporters**

The prophets are aided by:

- scholars,
- callers,
- defenders,
- sincere individuals,
- those who uphold moral truth.

The deen rises by hands that are pure.

• **The continuity of prophetic missions**

This verse links:

- Muslims
- with the disciples of Jesus
- and the believers before them.

One chain of tawḥīd runs throughout all history.

• **The Ummah must choose between two groups**

Every soul belongs to:

- **Ḥizb Allāh** — Party of Allah
  or
- **Ḥizb ash-Shayṭān** — Party of Satan (58:19)

The helpers of Allah are the successful. The helpers of Satan are the losers.

• **Victory follows sincerity, not numbers**

This is a cornerstone of Maturidi theology:

Allah supports sincerity, not strength. He supports truth, not majorities.

Even if believers are few, Allah can make them dominant.

Cross-References

- **3:52** — exact dialogue of Jesus and the disciples.
- **48:28** — Allah will make His religion prevail.
- **61:9** — the religion of truth will dominate.

- **58:22** — the believers are the "party of Allah."
- **10:88–89** — Allah supports Mūsā against Pharaoh.

Spiritual Lesson

Maturidi concludes:

This final verse is a command to every believer:
Be from the helpers of Allah.
Support truth, justice, and revelation.
Take the place of the disciples of Jesus
and the supporters of Muhammad ﷺ.

Those who become Allah's helpers
receive Allah's help and with Allah's help, **truth always prevails.**

Surah al-Jumu'ah – Verse 1

Arabic

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِيمِ

Tafsir

"Whatever is in the heavens and whatever is on the earth glorifies Allah — the Sovereign, the Most Pure, the Almighty, the All-Wise."

Maturidi Explains

Maturidi begins by noting that this opening verse places the entire Surah within the cosmic framework of **tasbīḥ** — the universal glorification of Allah by all created beings.

Surah as-Saff, which we just finished, **began with the same formula**, and Surah al-Jumu'ah repeats it to remind believers that:

All of creation is already obedient, the only question is whether humans will join this universal obedience.

This verse establishes four theological foundations:

1. **The universality of Allah's dominion**
2. **The nature of His attributes**
3. **The perfection of His purity**
4. **The wisdom behind all His commands**

1. "Everything in the heavens and on the earth glorifies Allah"

(يُسَبِّحُ لِلَّهِ مَا فِى السَّمَاوَاتِ وَمَا فِى الْأَرْضِ)

For Maturidi, "yusabbiḥu" means **declaring Allah's transcendence** — proclaiming that:

- nothing resembles Him,
- nothing limits Him,
- nothing partners with Him,
- nothing contradicts His will.

He notes that this glorification occurs:

- through speech (as with angels),
- through state (as with animals),
- through submission to divine laws (as with planets, winds, atoms).

Maturidi references Surah al-Isrāʾ (17:44):

“There is nothing except that it glorifies Him, though you do not understand their glorification.”

He emphasises:

Tasbīḥ is universal, continuous, and involuntary.
Only humans and jinn possess the *choice* to join or reject it.

Thus, the verse is both informative and invitational.

2. “The Sovereign”

(ٱلْمَلِكِ)

Maturidi explains that **al-Malik** means:

- absolute ownership,
- absolute authority,
- absolute dominion over all creation.

Unlike human kings who:

- die,
- are limited,
- inherit rule,
- lose rule,

Allah’s sovereignty:

- is eternal,
- is intrinsic,
- needs no army,
- is perfect.

He rules by command (“Be, and it is”) not by force.

3. "The Most Pure"

(ٱلْقُدُّوسِ)

From the root q-d-s, meaning:

- purity,
- sanctity,
- freedom from imperfection.

Maturidi emphasises that al-Quddūs signifies:

Allah is absolutely free from any attribute of created beings.

This is foundational in Maturidi theology:

- no place contains Him,
- no time limits Him,
- no form resembles Him,
- no change befalls Him.

Creation is defective; Allah is purity itself.

4. "The Almighty"

(ٱلْعَزِيزِ)

Maturidi defines ʿAzīz as:

- the One whose might cannot be resisted,
- the One whom none can overpower,
- the One who is never humiliated.

This attribute appears repeatedly in the context of divine victory (as in Surah as-Saff).

Maturidi explains:

Allah's honour is intrinsic; creation's honour is borrowed.

Thus, true honour lies in drawing near to the source of honour.

5. "The All-Wise"

(ٱلْحَكِيمِ)

This name establishes that everything Allah decrees:

- is precise,
- is measured,
- has purpose,
- contains wisdom–even if hidden.

Maturidi constantly affirms:

Allah's wisdom governs His commands and His commands reveal His wisdom.

Nothing He legislates is random, nothing in creation is without order.

Why these four names together? (Maturidi's Structure)

Maturidi notes the deliberate sequencing:

1. **al-Malik** — His dominion
2. **al-Quddūs** — His transcendence
3. **al-ʿAzīz** — His invincible power
4. **al-Ḥakīm** — His perfect wisdom

Together they establish:

- He owns everything
- He is pure beyond comparison
- He is powerful beyond opposition
- He is wise beyond comprehension

Thus, He alone deserves worship.

Maturidi's Insights

• Creation is already obedient — humans are being invited to join

Everything in the heavens and earth already glorifies Him:

- stars orbiting,
- atoms vibrating,
- angels prostrating,
- trees bending in submission,
- creatures following their instincts.

Disobedience, therefore, is unnatural.

• The verse establishes tawḥīd in essence and attributes

By mentioning:

- dominion,
- purity,
- might,
- wisdom,

Allah negates all forms of deviance:

- anthropomorphism,
- dualism,
- polytheism,
- fatalism,
- agnosticism.

• **Wisdom balances power**

If Allah were "Al-ʿAzīz" without "Al-Ḥakīm",
He could be perceived as overpowering without guidance.

If He were "Al-Ḥakīm" without "Al-ʿAzīz",
wisdom would be powerless.

By pairing them:

The One who is most powerful is also the One who is most wise.

• **The verse prepares the reader for the theme of the Surah**

Surah al-Jumuʿah covers:

1. Prophethood
2. Revelation
3. Transformation of a community
4. Discipline
5. The Friday gathering
6. Obedience to divine command

This opening verse sets the stage:

- Only the One who is King,
- Pure,
- Mighty,

- and Wise—

has the authority to send a Messenger and establish a law.

Cross-References

- **17:44** — universal tasbīḥ.
- **59:23** — list of divine names emphasizing transcendence.
- **57:1** — nearly identical opening.
- **62:2** — the purpose of sending the Prophet ﷺ.
- **24:41** — all creation glorifies Allah in its own way.

Spiritual Lesson

Maturidi concludes:

Before commanding humans, Allah reminds them that the entire universe is already obeying Him. To join this cosmic harmony is salvation. To reject it is isolation.

The believer who remembers Allah in Jumuʿah has joined the glorification of the entire universe.

Surah al-Jumu‘ah – Verse 2

Arabic

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ ۖ وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ

Tafsir

“He is the One Who has raised among the unlettered people a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and the wisdom — although they were, before this, in clear misguidance.”

Maturidi Explains

This verse is one of the **central theological pillars** of Surah al-Jumuʿah. It outlines the purpose of Prophethood and the divine method of human transformation.

Maturidi highlights that this verse identifies:

- **Who sent the Messenger**
- **To whom he was sent**
- **What his mission is**
- **Why his mission was necessary**

It is a complete description of the institution of Prophethood.

1. “He is the One Who raised…”

(هُوَ الَّذِي بَعَثَ)

Maturidi emphasises that **ba‘atha** means:

- to send with authority,
- to appoint for a purpose,
- to give mission and responsibility.

The subject is **Allah**, not tribe, culture, vote, or leadership council.

This refutes all false theories that:

- Prophethood is self-generated,
- earned by piety alone,
- granted by popular recognition.

Allah *raises* prophets — humans do not appoint them.

2. "…among the unlettered people…"

(فِي الْأُمِّيِّينَ)

Maturidi explains that "ummiyyīn" refers to:

- the Arabs of the Hijaz
- who had no scripture,
- no prophetic tradition alive,
- no writing culture in general terms,
- no scholarly institutions.

"Ummiyy" originally means:

- upon the state of their mother (umm),
- i.e., untrained in reading/writing.

This demonstrates:

1. The miracle of the Qur'an

It descended upon one who did not acquire knowledge from human sources.

2. The elevation of an unlettered nation

From no scripture → to the custodians of the final scripture.

3. The universality of divine grace

Allah raises whom He wills — not based on worldly criteria.

3. "…a Messenger from among themselves."

(رَسُولًا مِّنْهُمْ)

This is significant.

Maturidi points out four meanings:

A. Familiarity

They knew his character, lineage, honesty, purity.

B. Linguistic clarity

He spoke their tongue — the perfect vehicle for revelation.

C. Human accessibility

A human Messenger is easier to follow than an angelic one.

D. Proof of sincerity

Those closest to him testified to his truthfulness.

This also honours the Prophet ﷺ:

- He is a Messenger,
- He is from them,
- But he is raised above them.

4. The four missions of the Prophet ﷺ

(1) "Reciting to them His verses"

(يَتْلُوا عَلَيْهِمْ آيَاتِهِ)

This is **delivery of revelation**.

Maturidi highlights:

- The Prophet ﷺ did not compose the Qur'an.
- He recited what was revealed to him.
- Recitation is the first stage of transformation —
  before understanding, practice, or purification.

This refutes philosophers who claim the Qur'an is a product of prophetic genius.

(2) "Purifying them"

(وَيُزَكِّيهِمْ)

Tazkiyah (purification) includes:

- purifying belief from shirk,
- purifying hearts from arrogance,
- purifying actions from sin,
- purifying communities from injustice.

Maturidi insists:

Purification is necessary before knowledge can benefit.
A corrupt heart cannot absorb divine guidance.

This destroys the idea that knowledge alone is enough.

(3) "Teaching them the Book"

(وَيُعَلِّمُهُمُ الْكِتَابَ)

This is the **understanding** of revelation — tafsīr, meanings, laws, ethics.

It shows:

- The Prophet ﷺ is the teacher of the Qur'an,
- Not its scribe,

- Nor simply a conveyor.

Knowledge is taken *through* him.

(4) "And the Wisdom"

(وَالْحِكْمَةَ)

Maturidi identifies ḥikmah as:

- the Sunnah,
- the application of the Qur'an,
- the inner meanings of law,
- the correct use of knowledge,
- the guidance that accompanies revelation.

This proves:

Qur'an + Sunnah = the complete religion.
One cannot exist without the other.

This verse is a foundational proof for the authority of Sunnah.

5. "Although they were before this in clear misguidance."

(وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُبِينٍ)

Maturidi explains:

- The Arabs had moral corruption,
- religious confusion,
- tribal warfare,
- social injustice,
- exploitation,

- idol worship.

Their misguidance was **"mubīn"** — obvious, undeniable, visible to any observer.

This increases the mercy of Allah:

- He sent a Messenger not to the learned,
- but to the lost.

It also shows:

Guidance is the greatest divine gift; not lineage, not wealth, not geography.

Maturidi's Insights

• **Four stages of transformation**

1. **Hearing revelation**
2. **Purification of the heart**
3. **Learning the meanings**
4. **Attaining wisdom**

This is the Maturidi model of spiritual development.

• **Prophethood is divine intervention**

Humans cannot rise from darkness to light without a Messenger.

• **Sunnah is indispensable**

Teaching "al-ḥikmah" proves that guidance includes the Prophet's explanation and practice.

• **Purification precedes knowledge**

A heart full of ego, envy, or arrogance cannot benefit from sacred learning.

• **The Qur'an elevated the unlettered**

From:

- jahiliyyah,
- tribalism,
- idolatry,

to:

- civilisation,
- scholarship,
- justice.

This is one of the greatest historical miracles.

• **The Messenger's humanity refutes extremes**

He is:

- human (so followable),
- divinely appointed (so authoritative),
- pure (so trustworthy).

Cross-References

- **3:164** — nearly identical verse on the Prophet's mission.
- **2:151** — recitation → purification → teaching → wisdom.
- **17:36** — knowledge requires divine guidance.
- **7:157** — the Prophet purifies and teaches.

- **62:3** — the next verse extends the mission to others.

Spiritual Lesson

Maturidi ends:
This verse defines what the Prophet ﷺ is to us: the reciter of revelation, the purifier of souls, the teacher of the Book, the instructor of wisdom. Without him, the ummah returns to misguidance.

Faith is not simply having the Qur'an; it is following the Messenger who embodies it.

Surah al-Jumu'ah – Verse 3

Arabic

وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُواْ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

Tafsir

"And also to others among them who have not yet joined them. And He is the Almighty, the All-Wise."

Māturīdī Explains

This verse follows Allah's description in **Verse 2** of the Prophet ﷺ being sent:

- to the **ummiyyīn** (the unlettered Arabs),
- as their **reciter of revelation**,
- their **purifier**,

- and their **teacher of the Book and wisdom**.

Verse 3 then deliberately expands the scope of the Prophetic mission beyond the immediate Arab community:

وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ
"And others from among them who have not yet joined them."

Imām Abū Manṣūr al-Māturīdī states unequivocally:

"This āyah includes every nation, every generation, and every people who enter Islam after the Companions."

However, al-Māturīdī does **not** leave this inclusion vague or abstract. He makes clear that **Allah intentionally highlights Ahl al-ʿAjam**, particularly the Persians, because **the greatest carriers, defenders, and revivers of īmān and ʿilm after the Ṣaḥābah would arise from among them**.

This verse is not merely universal, it is **programmatic**: it announces **where and through whom** the preservation of faith will occur when it becomes distant from its original milieu.

The Ḥadīth of Salmān al-Fārisī (The Pleiades Ḥadīth)

When this verse was revealed, the Companions asked the Prophet ﷺ who these "others" were.

The Prophet ﷺ placed his noble hand upon **Salmān al-Fārisī** and said:

«لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ مِنْ هَؤُلَاءِ»

"If faith were at the Pleiades, men from among these would attain it."

This ḥadīth is **ṣaḥīḥ**, narrated by **Ṣaḥīḥ Muslim (2546)** and **al-Tirmidhī (3310)**, and universally accepted.

Hadith References

This narration is **ṣaḥīḥ** and transmitted through multiple routes:

1. **Ṣaḥīḥ Muslim**
    - Kitāb al-Faḍāʾil
    - Hadith no. 2546 (numbering varies by edition)
2. **Jāmiʿ al-Tirmidhī**
    - Kitāb Tafsīr al-Qurʾān
    - Tafsīr of Surah al-Jumuʿah
    - Hadith no. 3310
    - Graded *ḥasan ṣaḥīḥ*
3. Also reported by:
    - al-Ṭabarānī
    - al-Bayhaqī
    - Ibn Abī Ḥātim (tafsir narrations)

Thus, the narration is well-established and widely accepted within classical Sunni scholarship.

Interpreation

This ḥadīth is **not treated as a generic compliment** to non-Arabs. Rather, it is understood as a **specific prophetic forecast** of the rise of a scholar (and his intellectual legacy) who would:

- retrieve īmān when it becomes distant,
- preserve orthodox belief amid theological chaos,
- articulate faith with intellectual precision,

- and systematise religion for the Ummah.

That scholar is **Imām Abū Ḥanīfah al-Nuʿmān ibn Thābit (d. 150 AH)**.

This is not a marginal opinion. It is the **reading** of the verse and ḥadīth.

Why the Verse and Ḥadīth Point Specifically to Imām Abū Ḥanīfah

1. "These" Refers to the Persians — and Abū Ḥanīfah is Their Imām

The demonstrative pronoun **هَؤُلَاءِ (these)**, accompanied by the Prophet's ﷺ gesture to Salmān, was understood by early commentators to mean **the Persians specifically**, not non-Arabs in general.

Imam Abū Ḥanīfah was:

- Persian by origin,
- raised in the intellectual heartland of Kūfah,
- and universally recognised as **the Imām of Ahl al-ʿAjam** in religious sciences.

Thus, in Hanafi–Maturidi thought, Imam **Abū Ḥanīfah is not merely included** under the verse — **he is its archetypal fulfilment**.

2. "Faith at the Pleiades" = Faith at the Limits of Human Intellect

Imam Maturidi explains that placing faith at the Pleiades symbolises:

- extreme remoteness,
- intellectual difficulty,
- doctrinal confusion,
- the near-loss of sound belief.

Imam Abū Ḥanīfah lived precisely at such a time:

- sectarian fragmentation (Qadarites, Jahmites, Khārijites),
- politicisation of theology,
- philosophical challenges to revelation,
- widespread confusion over īmān, qadar, and divine attributes.

Yet it was Imam **Abū Ḥanīfah** who:

- retrieved īmān from speculative excess,
- anchored belief in reason disciplined by revelation,
- distinguished faith from deeds with precision,
- defended divine transcendence without taʿṭīl or tashbīh.

This is exactly what the ḥadīth describes.

3. Imam Abū Ḥanīfah as the Reviver Foretold by the Prophet ﷺ

Imam Abū Ḥanīfah as:

- the **reviver (mujaddid)** of creed and law in the second century,
- the first to **systematise īmān** in response to deviation,
- the intellectual foundation upon which al-Māturīdī later built.

Al-Māturīdī's theology is **unintelligible without Abū Ḥanīfah**. The latter is not peripheral; he is **structural**.

Significance

This verse and ḥadīth establish that:

1. **Allah preserves faith through intellect**, not ethnicity or power.
2. **The leadership of the Ummah after the Ṣaḥābah would pass to scholars**, foremost among them Abū Ḥanīfah.

3. **The Prophet's ﷺ mission continues through mujaddids and mujtahidīn**, not prophets.
4. Abū Ḥanīfah represents **the highest realisation** of this divine plan in the post-Companion era.

Interpretive Conclusion

Surah al-Jumuʿah 62:3 is not a vague promise. Together with the ḥadīth of the Pleiades, it is a **prophetic announcement** that when īmān becomes distant and contested, Allah will raise men from Ahl al-ʿAjam to retrieve it.

The clearest, most complete, and most enduring fulfilment of this prophecy is Imām Abū Ḥanīfah.

He did not merely belong to the Ummah foretold in this verse, **he stands at its centre.**

"And He is the Almighty, the All-Wise."
Allah's might ensures the spread of Islam to every nation,
and His wisdom ensures that every age produces scholars to preserve it.

Translator's (Dr Yusof Mutahar) Addition

A significant number of classical scholars identified **Imām Abū Ḥanīfah** as the foremost referent of the Prophet's ﷺ statement concerning *faith being retrieved from the Pleiades*, in connection with the verse:

وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُواْ بِهِمْ

Among the most prominent authorities to explicitly affirm this interpretation are the following:

- **al-Ālūsī** (*Rūḥ al-Maʿānī*):

"The most manifest and evident fulfilment of this ḥadīth is Imām Abū Ḥanīfah and those who followed his path."

- **Jalāl al-Dīn al-Suyūṭī**:

"He is among the clearest exemplars of the Prophet's ﷺ statement concerning faith being at the Pleiades."

- **Shāh Walī Allāh al-Dihlawī**:

"The one intended by this ḥadīth is Abū Ḥanīfah."

In addition, this understanding was **widely accepted and transmitted** within the later Ḥanafī scholarly tradition, not as a speculative opinion but as an established interpretive position:

- **Ibn al-Humām**
- **Muḥammad ʿAbd al-Ḥayy al-Lakhnawī**
- **Ibn ʿĀbidīn**

All treat the application of this verse and ḥadīth to Imām Abū Ḥanīfah as **normative**, reflecting a cumulative scholarly consensus rather than an isolated attribution.

Beyond the Ḥanafī school, several major scholars acknowledged the exceptional suitability of Imām Abū Ḥanīfah to this prophetic description due to the **historical role he played in preserving, systematizing, and transmitting faith through disciplined legal and theological reasoning**. Among them:

- **Ibn Kathīr**, who records the ḥadīth and notes that many scholars applied it to Abū Ḥanīfah due to his non-Arab origin and unparalleled scholarly impact.
- **al-Qasṭallānī**, who cites this interpretation when discussing the universal extension of the Prophet's ﷺ mission.

- **al-Zabīdī**, who affirms the widespread attribution of this ḥadīth to Imām Abū Ḥanīfah in the biographical and theological tradition.

Taken collectively, these testimonies demonstrate that the association of **Imām Abū Ḥanīfah** with this verse and ḥadīth is **deeply rooted in the classical exegetical and ḥadīth heritage**, spanning multiple centuries and regions, and reflects recognition of his unique role in safeguarding the religion through knowledge.

Surah al-Jumu‘ah – Verse 4

Arabic

ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ

Tafsir

“That is the bounty of Allah; He gives it to whom He wills. And Allah is the possessor of immense bounty.”

Maturidi Explains

This verse comes immediately after describing:

- the Prophet’s mission (v.2),
- its extension to non-Arabs and future generations (v.3).

Now Allah declares that this entire gift —
Prophethood, guidance, purification, knowledge, and inclusion in the Ummah is nothing but **pure divine bounty** (*faḍl*).

Maturidi emphasises:

Guidance is not earned by lineage, intellect, culture, or effort.
It is granted by Allah alone.

This verse therefore destroys:

- tribal pride,
- racial superiority,
- intellectual arrogance,
- claims that guidance is a human achievement.

1. "That is the bounty of Allah…"

(ذٰلِكَ فَضْلُ اللّٰهِ)

"Dhālik" refers specifically to:

- being included in the Ummah of Muhammad ﷺ,
- receiving revelation,
- receiving purification,
- being taught the Book and Wisdom,
- being counted among those "who will join later."

All of these are **faḍl** — gifts of grace, not entitlement.

Maturidi stresses three meanings of *faḍl*:

A. A gift beyond what is deserved

No one can claim they "deserve" to receive guidance.

B. A gift that elevates the recipient

Guidance raises a person above their past and above the world.

C. A gift given freely, not in exchange for any effort

Even our striving is a favour from Allah.

2. "…He gives it to whom He wills."

(يُؤْتِيهِ مَن يَشَاءُ)

This clause affirms divine freedom (*mashī'ah*) —
a central principle of Maturidi creed.

Maturidi explains two points:

• **Allah's will is not arbitrary**

It is connected to His wisdom (mentioned in v.3).
He gives guidance to hearts that are humble and sincere.

• **No one can claim monopoly over guidance**

Not Arabs, not Jews, not Christians, not Persians, not any tribe or nation.

Allah selects:

- individuals,
- families,
- communities,
- and nations

based on His eternal knowledge and perfect wisdom.

This verse also negates:

- qadarī claims that humans guide themselves,
- jabri claims that humans have no moral responsibility.

It affirms the Maturidi balance:

Allah guides by His will and humans respond with their choice.

3. "…and Allah is the possessor of immense bounty."

(وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

Maturidi draws attention to:

- the attribute: **Dhu al-Faḍl** (Possessor of Bounty),
- and the intensity: **al-'Aẓīm** (the Magnificent, Immense).

This means:

- guidance is the greatest of divine gifts,
- being part of this Ummah is the greatest honour,
- Prophethood is the greatest manifestation of mercy.

He explains "al-faḍl al-'aẓīm" as:

• **The greatest bounty in dunya:**

Being guided by the Prophet ﷺ.

• **The greatest bounty in ākhirah:**

Being forgiven and granted Paradise.

• **The greatest bounty in history:**

Being part of the final, universal Ummah.

And this bounty:

- has no limit,
- no measure,
- no counterpart.

It is pure generosity.

Maturidi's Insights

• **Guidance is not earned — it is given**

Human beings do not reach truth by their intellect alone.
Allah opens the heart to guidance.

• **No community is preferred except by taqwa**

Returning to the theme of Verse 3,
this verse negates any racial or ethnic superiority.

Guidance is Allah's choice,
not a tribe's right.

• **The greatest bounty is inclusion in the Ummah of the Prophet ﷺ**

Maturidi emphasises that becoming part of this Ummah is the highest honour bestowed on any community in history.

• **The bounty of Allah is always tied to wisdom**

Verse 3 ended with *al-ʿAzīz al-Ḥakīm*.
This verse shows that divine wisdom and divine bounty are inseparable.

• **The verse destroys spiritual arrogance**

Since guidance is a gift, not an achievement, there is no room for boasting.

Cross-References

- **3:164** — Allah's favour in sending a Messenger.
- **49:13** — "The most honoured among you is the one with the most taqwa."
- **57:21** — "The bounty of Allah — He gives it to whom He wills."
- **2:105** — Allah singles out for His mercy whom He wills.
- **4:113** — "Allah has given you of His bounty."

Spiritual Lesson

Maturidi concludes:

Everything you have in Islam your faith, your guidance, your Prophet, your inclusion in this Ummah; is pure bounty from Allah.

The believer should therefore:

- remain humble,
- grateful,
- aware of Allah's generosity,
- and determined to protect the guidance he has been gifted.

Surah al-Jumu'ah – Verse 5

Arabic

مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوۡرَىٰةَ ثُمَّ لَمۡ يَحۡمِلُوهَا كَمَثَلِ ٱلۡحِمَارِ يَحۡمِلُ أَسۡفَارَۢاۚ بِئۡسَ مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِۚ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ

Tafsir

"The example of those who were entrusted with the Torah, then failed to uphold it, is like the example of a donkey carrying books. What an evil example for the people who reject the signs of Allah. And Allah does not guide the wrongdoing people."

Maturidi Explains

This verse provides a *divine parable* illustrating what happens when a community receives revelation but does not act upon it.

After describing in verses 2–4:

- the mission of the Prophet ﷺ,
- the honour of receiving divine guidance,
- the bounty of being taught the Book and wisdom,

Allah now warns through the example of a previous nation —
the Jews who were given the Torah but failed to practice it.

This is not a parable of mockery,
but a **warning**:

Do not become like those who carried scripture with their hands but not with their hearts.

1. "The example of those who were entrusted with the Torah…"

(مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ)

Maturidi explains:

- "ḥummilū" implies a heavy trust placed upon them —
  a burden of honour, responsibility, and obligation.

To be given revelation is:

- an elevation,
- an honour,
- but also a test.

Allah "loaded" them with:

- commandments,
- responsibilities,

- guidance,
- and knowledge.

2. "…then they failed to uphold it…"

(ثُمَّ لَمْ يَحْمِلُوهَا)

Meaning:

- they did not fulfill the obligations,
- they did not follow the commandments,
- they did not act upon the teachings,
- they did not guard the law,
- they did not preserve the scripture.

According to Maturidi:

"To carry the Book" means to act upon it, not to recite it or possess it physically.

This applies equally to all revealed scriptures, including the Qur'an.

He says:

Knowledge without action is a burden, not a blessing.

3. "Like a donkey carrying books."

(كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا)

This is one of the strongest parables in the Qur'an.

Maturidi explains:

- A donkey can carry books filled with knowledge,

- but it gains nothing,
- understands nothing,
- benefits nothing.

Likewise:

- a person may carry scripture,
- recite it,
- memorize it,
- physically possess it —

but if they do not understand or act upon it,
they receive no benefit.

Why a donkey?

Maturidi says:

- It is an animal known for bearing heavy loads.
- It symbolizes carrying without comprehension.
- It exposes the ugliness of knowledge without practice.

This parable applies to:

- any scholar who does not act,
- any community that abandons its scripture,
- any believer who knows but ignores.

4. "What an evil example for a people who deny the signs of Allah."

(بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ)

Maturidi explains:

- Their denial was not ignorance —
  they knowingly rejected what they understood.
- They did not deny with their tongues alone,
  but with their behaviour.

This is the key:

Failing to act upon revelation is a type of denial.
Even without verbal rejection.

Thus:

- abandoning obligations,
- distorting the Book,
- concealing truth,
- ignoring the law

is spiritually equivalent to disbelief.

This is the Qur'an's warning to every nation that receives revelation *after* Banī Isrā'īl.

5. "Allah does not guide a wrongdoing people."

(وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

"Ẓālimīn" here refers to:

- those who wrong themselves,
- who misuse revelation,
- who treat divine commandments lightly,
- who distort or conceal the truth.

Maturidi highlights:

- Guidance is withheld from those who refuse to act upon what they know.
- Misguidance is a consequence of moral corruption, not lack of intelligence.

This returns to a major Maturidi principle:

The heart must be morally upright for divine guidance to enter.

A corrupt heart blocks its own guidance.

Maturidi's Insights

• **The Qur'an warns Muslims through the example of earlier nations**

Not to mock them, but to show what happens when knowledge is separated from practice.

• **Knowledge without action is humiliation**

The parable of the donkey exposes the ugliness of:

- memorising without acting,
- learning without humbling oneself,
- carrying scripture as a formality.

• **Revelation is a burden of honour**

To be given the Qur'an is a responsibility —
one that must be lived, not merely recited.

• **Moral corruption precedes doctrinal corruption**

When actions decay, belief decays.
This is a major Maturidi theme.

• **Denial is not only verbal**

Failing to act on the Book is its own type of rejection.

- **Allah does not guide those who are unjust to revelation**

Not due to compulsion, but because they block the path of guidance themselves.

Cross-References

- **2:44** — "Do you order righteousness but forget yourselves?"
- **7:175–176** — parable of the man who abandoned knowledge.
- **62:6** — the coming verses relate to Jewish denial.
- **57:16** — the heart hardens after neglect.
- **7:169** — inheritors of scripture who do not uphold it.

Spiritual Lesson

Maturidi concludes:

To carry the Book but not live it is to become like the donkey carrying books, burdened but not blessed, loaded but not enlightened.

This verse calls believers to:

- humility,
- sincerity,
- acting upon the Qur'an,
- honouring revelation,
- and protecting the trust they have been given.

Surah al-Jumu‘ah – Verse 6

Arabic

قُلْ يَـٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓاْ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلْمَوْتَ إِن كُنتُمْ صَـٰدِقِينَ

Tafsir

“Say: O you who became Jews! If you claim that you are the exclusive friends of Allah to the exclusion of all people, then wish for death — if indeed you are truthful.”

Maturidi Explains

This verse directly challenges **the false religious confidence** of the Jews of Madinah, who used to claim:

- they were the chosen ones,
- the exclusive beloved of Allah,
- the guaranteed inheritors of salvation.

The Qur’an exposes the contradiction between their *claim* and their *actions*.

1. “Say: O you who became Jews…”

(قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا)

Maturidi explains:

- “hādū” refers to the Jews who claimed a special relationship with God,
  not all Jews universally, but **those in Madinah who opposed the Prophet ﷺ**.

- The address is not an insult but a legal and theological confrontation.

Allah commands the Prophet ﷺ to *speak directly*,
for no one else can authoritatively refute their claim as he can.

2. "If you claim that you are the friends of Allah to the exclusion of all people…"

(إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ)

Their claim was twofold:

1. **Exclusive wilāyah** —
   "We are Allah's friends, beloved and chosen."
2. **Exclusion of others** —
   "No one else (including the Ummah of Muhammad ﷺ) receives this status."

Maturidi emphasises:

- Their belief in automatic salvation was based on lineage, not obedience.
- They imagined that **ancestry guarantees nearness**,
  even while abandoning the commandments.

This contradicts a foundational Maturidi principle:

Wilāyah (friendship with Allah) is through taqwā, not lineage.

This is identical to Qur'anic teaching:

"Indeed, the most honoured of you in Allah's sight are the people of taqwā." (49:13)

Their claim therefore collapses logically.

3. "Then wish for death, if you are truthful."

(فَتَمَنَّوُا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ)

This challenge is the heart of the verse.

Why death?

Maturidi explains:

- **If they truly believed** they would be the exclusive recipients of Paradise,
- then **death would be the quickest path to that honour**.

If one is certain of divine friendship, one does not fear meeting the Beloved.

Thus:

Refusal to wish for death is proof that their claim is false.

Because:

- Those *certain* of reward do not fear departure from this world.
- Only those aware of their guilt, corruption, and divine anger fear death.

Maturidi adds:

This rhetorical challenge is *irrefutable*:

- If they wished for death and died → truth revealed.
- If they refused → truth revealed.

Allah exposes the inner reality of their hearts.

Maturidi's Insights

• **Wilāyah is not inherited — it is earned.**

Lineage, ancestry, or religious labels do not make someone a friend of Allah.
Only:

- obedience,
- repentance,
- faith,
- sincerity,
- and submission

bring wilāyah.

This is a foundational Maturidi doctrine:
moral attributes, not bloodlines, determine spiritual rank.

• **True belief removes fear of death.**

The prophets, the truthful, and the righteous welcome death; not because they love leaving the world, but because they long to meet Allah.

Fear of death is a sign of:

- guilt,
- inner corruption,
- lack of certainty,
- attachment to the dunya.

• **False religious confidence is the deadliest deception.**

These people *claimed* a lofty rank, but their behaviour contradicted their assertions.

Maturidi warns:

The danger is not ignorance, but claiming spiritual perfection while abandoning obedience.

This verse exposes **religious arrogance**, which is worse than ordinary sin.

• **A logical-moral argument.**

Maturidi praises the structure of this verse:

- It is not only theological,
- but rational.

If a person *truly* believes Paradise awaits them exclusively,
they would naturally desire death.

Their refusal unmasks their inner awareness of wrongdoing.

• **This verse teaches the Ummah humility.**

Even the believers do not claim:

- exclusivity,
- guaranteed salvation,
- or automatic nearness.

Instead, they say:

"We hope Allah accepts us."

Hope and fear balance the heart.
Certainty of one's own salvation is a sign of spiritual delusion.

Cross-References

- **2:94–95** — identical challenge: "Wish for death if you are truthful."
- **62:7** — next verse reinforces that they *will never wish for it*.
- **5:18** — "We are Allah's children and His beloved" refuted.
- **49:13** — honour belongs only to taqwā.
- **3:79–80** — no prophet ever claimed exclusive superiority of a race.

Spiritual Lesson

Maturidi concludes:

This verse warns us against spiritual entitlement.
Claiming nearness to Allah is not proof; actions, humility, and sincerity are.

The believer does not boast of being chosen. He begs Allah to choose him on the Day when no lineage will benefit, no ancestry will save, and no claim will stand without deeds.

Surah al-Jumu'ah – Verse 7

Arabic

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Tafsir

"But they will never wish for it — because of what their hands have sent ahead. And Allah is fully knowing of the wrongdoers."

Maturidi Explains

This verse completes the challenge of the previous āyah:

“If you claim exclusive friendship with Allah, then wish for death.”

Here, Allah declares the outcome:

They will never wish for death — ever.

Their refusal is not political, cultural, or intellectual.
It is rooted in **their inner certainty of guilt**.

“…because of what their hands have sent ahead.”

(بِمَا قَدَّمَتْ أَيْدِيهِمْ)

This Qur’anic phrase refers to:

- their accumulated sins,
- their breaches of covenant,
- their concealment of scripture,
- their denial of the Prophet ﷺ,
- and their deliberate rebellion against divine commands.

Maturidi highlights:

Sins produce fear of meeting Allah.
Righteous deeds produce longing to meet Him.

Thus their refusal proves that they know — internally —
that they are **not** the beloved friends of Allah.

“…and Allah is fully knowing of the wrongdoers.”

(وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ)

Here “ẓālimīn” refers to:

- those who wrong themselves by sin,

- those who wrong revelation by altering scripture,
- and those who wrong truth by rejecting the Prophet ﷺ.

Maturidi explains:

"Ẓulm is not only harming others, it is also darkness placed upon one's own soul."

Allah declares that their refusal to wish for death is not a mystery —
He knows their motives, their fear, and the hidden reality of their deeds.

Maturidi's Insights

1. Fear of death reveals the true state of the heart.

The righteous may fear the *process* of death,
but they do **not** fear meeting Allah.

The guilty, however:

- cling desperately to dunya,
- dread accountability,
- avoid thoughts of the Hereafter.

The Jews of Madinah *claimed* they were Allah's beloved.
But their inner state betrayed them.

2. Sins accumulate into spiritual heaviness.

Maturidi stresses that "what their hands sent ahead"
refers to the **weight** of their misdeeds.

Every sin:

- makes the heart heavier,
- makes repentance harder,
- and makes the Hereafter more frightening.

This is a universal law, not limited to any one people.

3. A profound psychological insight:

People run **towards** what they love and **away** from what they fear.

If they truly believed they were Allah's friends,
they would yearn for death, for it is the meeting with the Beloved.

Their refusal is a confession.

4. Wrongdoing blinds the heart.

Maturidi emphasises that Allah calls them "ẓālimīn" because:

- they wronged themselves,
- wronged scripture,
- wronged the Prophet ﷺ,
- wronged truth.

And they persist in this wrongdoing knowingly.

This is worse than ignorance, it is **wilful rebellion**.

5. Divine knowledge is perfect and exposes hypocrisy.

Allah knows:

- what the tongue hides,
- what the heart conceals,
- and what motives lie behind actions.

Maturidi highlights:

Allah's knowledge is not limited to outward claims, but penetrates the motives behind those claims.

Thus this verse destroys all false religious pretensions, for Allah knows exactly who is sincere and who is not.

Cross-References

- **2:95** — They will never wish for death because of their sins.
- **4:18** — The sinner delays repentance until death reaches him.
- **32:12** — On the Day of Judgment, they will *beg* for return.
- **62:6** — Claim of exclusive friendship refuted.
- **3:187** — Their concealment of scripture.
- **5:41** — Their distortion of revelation.

Spiritual Lesson

Maturidi concludes:

Fear of death is fear of meeting Allah and that fear arises from sins that one refuses to abandon.

Death becomes sweet only for:

- the truthful,
- the humble,
- the repentant,
- the sincere.

The one who lives with a heart attached to Allah longs for the meeting with Him. But the one who fills his hands with sin cannot face the Day when all deeds are exposed. Thus, Allah exposes their claim by exposing their hearts.

Surah al-Jumu‘ah – Verse 8

Arabic

قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَـٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Tafsir

“Say: Indeed, the death from which you flee — it will surely meet you. Then you will be returned to the Knower of the unseen and the seen, and He will inform you of what you used to do.”

Maturidi Explains

This verse shifts from exposing false religious confidence to confronting **fear itself** — specifically, their fear of death.

In the previous verses:

- They *claimed* to be Allah’s exclusive beloveds.
- They *refused* to wish for death because of their sins.

Now Allah reveals the unavoidable truth:

What you flee will pursue you and what you deny will seize you.

1. “The death from which you flee…”

(ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ)

Maturidi explains:

- “farr” means to flee in panic,
  like someone escaping an enemy.

- They ran from death
  as one runs from a hunter yet they ran *towards* their fate.

Their fleeing shows:

- attachment to the dunya,
- fear of accountability,
- awareness of guilt,
- and lack of trust in Allah.

Maturidi comments:

The one who fears death fears meeting Allah.

The righteous fear the *experience*, but not the *meeting*.

The hypocrites and deniers fear both.

2. "…it will surely meet you."

(فَإِنَّهُ مُلَاقِيكُمْ)

This is phrased with full certainty.

Maturidi highlights:

- Death **moves toward you**,
  even if you run from it.
- Death is **appointed**,
  never random.
- Your attempts to flee it do not shorten or lengthen its time.

Allah did not say:

- "You will meet death"
  but:

- **“Death will meet *you*.”**

A profound difference:

Death is actively coming, not passively waiting.

No strategy, wealth, fortress, medicine, or power can repel it.
This expresses both Allah’s power and the futility of denial.

3. “Then you will be returned…”

(ثُمَّ تُرَدُّونَ)

Maturidi notes:

- “turdadūn” is passive —
  you will be returned.

Because:

- you do not return willingly;
- you are *taken* back.

This affirms divine lordship (*rubūbiyyah*): we are owned by Allah and inevitably return to Him.

4. “…to the Knower of the unseen and the seen.”

(إِلَىٰ عَالِمِ ٱلْغَيْبِ وَٱلشَّهَادَةِ)

Maturidi highlights:

A. Allah knows what they hid

- their denial,
- their concealment of scripture,
- their inner hatred,

- their plots.

B. Allah knows what they displayed

- their oaths,
- their claims of righteousness,
- their public religiosity.

Thus, no deception survives.

5. "…and He will inform you of what you used to do."

(فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ)

The verb "yunabbi'ukum" means:

- informing with precision,
- enumerating deeds fully,
- exposing every action and intention.

Maturidi explains:

The hypocrites lied to creation, but they cannot lie to the Creator.

Their refusal to wish for death and their fear of dying are both proof of their guilt and Allah will reveal that guilt fully.

Maturidi's Insights

1. Death is not an end — it is a meeting.

This is one of the most profound Maturidi points.

Death is:

- the meeting with destiny,

- the meeting with one's deeds,
- the meeting with one's Lord.

Fear of death is fear of this meeting.

2. Flight from death is proof of inner corruption.

The righteous fear the *pain*,
but not the *encounter* with Allah.

The deniers fear the encounter itself
because they know what awaits.

This is why they:

- avoid thinking of death,
- cling to dunya,
- pursue fleeting glory.

3. Allah's knowledge is total and perfect.

Maturidi emphasises that Allah is:

- **ʿĀlim al-Ghayb** → Knower of secrets.
- **ʿĀlim al-Shahādah** → Knower of what is visible.

This refutes:

- the philosophers who denied Allah's knowledge of particulars,
- the Mu'tazila who limited divine knowledge,
- the anthropomorphists who imagined Allah as embodied.

Allah knows:

- what the heart whispers,

- what the tongue conceals,
- what the hands commit,
- and what the soul hides from itself.

4. Accountability is certain.

Whatever they fled from —
death, judgment, meeting Allah —
will come regardless.

Thus the verse combines:

- **warning** (death will meet you),
- **certainty** (Allah knows everything),
- **justice** (He will inform you),
- **truth** (your deeds will be exposed).

5. A spiritual medicine: remembering death.

Maturidi teaches:

He who remembers death lives truthfully.
He who forgets death lives deluded.

The remembrance of death:

- purifies the heart,
- cuts worldly attachments,
- strengthens resolve,
- cures hypocrisy.

Cross-References

- **3:185** — "Every soul shall taste death."
- **4:78** — "Death will reach you even if you are in fortified towers."
- **39:42** — Souls taken at death and in sleep.
- **56:83–87** — No human can repel death.
- **67:2** — Life and death created to test us.
- **62:6–7** — Their claim and refusal to wish for death.

Spiritual Lesson

Maturidi concludes:

Death is certain.
Its meeting is certain.
Its timing is certain.
And the return to Allah is certain.

The wise person prepares for what is certain.
The foolish flee from what is certain.

The believer therefore lives with:

- humility,
- sincerity,
- remembrance of Allah,
- and readiness for the meeting with Him.

For those who fear Allah, death is a door to mercy.
For those who deny truth, death is a door to exposure.

Surah al-Jumu‘ah – Verse 9

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُواْ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

Tafsir

“O you who believe! When the call is proclaimed for the prayer on the Day of Jumu‘ah, then hasten to the remembrance of Allah and leave off trade. That is better for you, if you only knew.”

Maturidi Explains

This verse establishes the divine command for the **Jumu‘ah prayer**, the weekly gathering that unites the Muslim ummah in worship, learning, and remembrance.

Where the previous verses addressed the false claims of previous communities, this verse turns to **the believers**, honouring them with a direct command—beginning not with rebuke, but with elevation:

“O you who believe!”

Maturidi notes that every time Allah uses this address,
He is **honouring** those who believe while **preparing** them for a command of great importance.

1. “When the call is proclaimed for the prayer…”

(إِذَا نُودِيَ لِلصَّلَاةِ)

Maturidi explains:

- This refers to the **adhān of Jumu‘ah**,
  not the five daily prayers.
- It was revealed after the Prophet ﷺ migrated to Madinah.
- According to the earliest practice, **one call** was made
  when the Prophet ﷺ sat on the minbar.

Later, ‘Uthmān ibn ‘Affān added a second earlier adhān
for organisational necessity — a valid ijtihād, accepted by all jurists.

Thus, the verse refers to:

- the call preceding the khutbah,
- the moment the community gathers,
- the moment worldly affairs must cease.

2. “On the Day of Jumu‘ah…”

(مِن يَوْمِ الْجُمُعَةِ)

Maturidi emphasises:

- The name “Jumu‘ah” comes from gathering (*jam‘*),
  indicating unity and congregation.
- It is the day Allah chose for the Ummah of Muhammad ﷺ
  as a **weekly ‘Īd**.
- It mirrors the weekly assembly of previous nations,
  yet surpasses them in blessing.

3. “Then hasten to the remembrance of Allah…”

(فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ)

Does “hasten” mean to run?

Maturidi clarifies decisively:

- **“Sa‘y” does not mean to run.**
- Running to prayer is discouraged because it disrupts composure.
- “Sa‘y” means:
    - to proceed with seriousness,
    - to move with purpose,
    - to give priority with calm urgency,
    - to leave behind distractions.

Thus “hasten” means:

Make the remembrance of Allah your priority.
Approach it with seriousness, dignity, and presence.

What is ‘the remembrance of Allah’?

Maturidi explains it includes:

- the khutbah,
- the prayer,
- reciting Qur’an,
- admonition,
- teaching,
- unity of hearts.

The khutbah **is part of dhikr**, not a separate preliminary ceremony.

4. “And leave off trade.”

(وَذَرُوا الْبَيْعَ)

This command is categorical.

Why trade specifically?

Maturidi states:

- Trade represents **worldly activity** at its height.
- Leaving it symbolises leaving the dunya
  for the sake of the Hereafter.

Trade is lawful, even blessed — but:

Nothing worldly compares to the sanctity of Jumu'ah.

Leaving trade teaches:

- detachment from materialism,
- discipline in prioritising Allah over profit,
- equality (rich and poor stand together),
- sincerity.

Maturidi emphasises that the prohibition is limited to:

- the time of the call
- until the completion of the prayer.

It is not a blanket ban on Friday commerce.

5. "That is better for you — if you only knew."

(ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ)

Maturidi explains:

- The phrase "if you knew" indicates that
  the true value of Jumu'ah is hidden to many hearts.
- What is "better"?
    - better for your soul,

- better for your akhirah,
- better for barakah in wealth,
- better for the unity of the Ummah.

Thus, Maturidi says:

What you "lose" by leaving trade is nothing compared to what you gain from Jumu'ah.

Maturidi's Insights

1. Faith requires prioritisation.

The believer's heart must distinguish:

- what is worldly,
- what is divine,
- and when one must override the other.

Jumu'ah is a weekly lesson in placing Allah first.

2. Jumu'ah is a sign of the Ummah's unity.

Maturidi notes:

- Every gathering of Jumu'ah
  is a living symbol of the unity of Islam.
- Lines disappear:
  rich and poor stand together,
  black and white, Arab and non-Arab.

It is the demolishing of worldly hierarchy.

3. The khutbah is not optional dhikr — it is commanded.

By naming the khutbah *dhikr*,
Allah elevates it to the level of:

- worship,
- instruction,
- purification,
- guidance.

To attend it with heedlessness is to miss the essence of Jumu'ah.

4. Trade is mentioned as the peak of dunya temptation.

Maturidi explains:

- People often skip worship for wealth.
- Allah therefore selected the strongest worldly attachment to emphasise the strength of the command.

Leaving trade is symbolic of leaving **all distractions**.

5. The verse teaches spiritual discipline.

To prepare for Jumu'ah properly means:

- performing ghusl,
- wearing clean clothes,
- using perfume,
- arriving early,
- listening attentively,
- sitting humbly.

This physical preparation reflects inner preparation.

Cross-References

- **62:11** — those who abandoned the khutbah for trade.
- **24:37** — men who are not distracted by trade from Allah's remembrance.
- **29:45** — remembrance prevents immorality.
- **73:8** — devote yourself completely to the remembrance of your Lord.
- **5:3** — completion of the religion on a Friday.

Spiritual Lesson

Maturidi concludes:

Jumu'ah is the weekly renewal of the covenant between the believer and his Lord.

It is the day:

- hearts are realigned,
- sins are washed,
- guidance is renewed,
- unity is restored,
- barakah descends,
- and the believer remembers who he truly is.

To leave trade for Allah is to declare:

"My worldly earnings are not greater than my need for my Lord."

The believer gains more by attending Jumu‘ah than by an entire week of trade.

Surah al-Jumu‘ah – Verse 10

Arabic

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِى ٱلْأَرْضِ وَٱبْتَغُواْ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

Tafsir

“Then when the prayer is finished, disperse in the land and seek of Allah’s bounty. And remember Allah much, so that you may prosper.”

Maturidi Explains

This verse completes the divine instruction regarding **the balance between worship and worldly livelihood**.

Where Verse 9 commanded believers to:

- leave trade,
- hasten to dhikr,
- prioritise Allah over dunya.

This verse now commands:

After Jumu‘ah, return to the world, but return with the remembrance of Allah.

Maturidi draws out the subtle spiritual structure:

1. **Verse 9** — Cut off the dunya for Allah.

2. **Verse 10** — Return to the dunya *for Allah*.

Thus Islam is neither withdrawal from life nor absorption in life but a perfected balance.

1. "When the prayer is completed…"

(فَإِذَا قُضِيَتِ الصَّلَاةُ)

This refers specifically to:

- completion of the **two raka'āt of Jumu'ah**,
- after the khutbah,
- once the imam has said the salām.

At that moment, the earlier prohibition on trade ends completely.

2. "Then disperse in the land…"

(فَانْتَشِرُوا فِي الْأَرْضِ)

What does this mean?

Maturidi emphasises:

- "disperse" does *not* mean "rush back to dunya,"
- but "return calmly to your worldly livelihoods."

It includes:

- trade,
- work,
- agriculture,
- travel,

- community duties.

This proves that Islam does not advocate monasticism, nor permanent withdrawal after prayer.

Instead:

Jumu'ah should energize one to fulfil worldly responsibilities with renewed sincerity.

3. "And seek of Allah's bounty."

(وَابْتَغُوا مِنْ فَضْلِ اللَّهِ)

"Seek of Allah's bounty" = Rizq.

Maturidi highlights:

- Work and earnings are called **Allah's bounty**,
  not human achievement.
- This phrase connects worldly livelihood
  to divine providence.
- It teaches that income is not independent of worship —
  it is part of Allah's distribution system.

Why is it mentioned immediately after prayer?

To teach that:

- dunya is permissible,
- wealth is permissible,
- work is an act of servitude
  — *if done with pure intention*.

Thus:

Attending Jumu'ah spiritually prepares the believer to earn halal wealth sincerely, ethically, and gratefully.

Contrast with previous verse:

- Before Jumu'ah: **leave rizq** for Allah.
- After Jumu'ah: **seek rizq** from Allah.

Balance is the heart of Maturidi theology.

4. "And remember Allah so that you may prosper."

(وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ)

Why emphasise *much* remembrance?

Maturidi explains:

- After prayer, immersion in dunya risks forgetfulness.
- Thus, Allah commands *abundant* dhikr
  to keep the heart anchored.

Dhikr protects:

- the heart from greed,
- the tongue from falsehood,
- the eyes from envy,
- the mind from heedlessness.

"So that you may prosper."

Prosperity (*falāḥ*) includes:

- success in both worlds,
- purity of the heart,
- barakah in wealth,

- acceptance of worship,
- light in the grave,
- triumph in the Hereafter.

Maturidi emphasises:

Falāḥ is not merely financial success, it is the exploding of spiritual light into every aspect of life.

Maturidi's Insights

1. Islam rejects monasticism.

Unlike monks or ascetics,
Muslims are commanded to:

- pray,
- reflect,
- then **go out into the world**.

This is a defining feature of Islam:

Worship + Work → Complete servitude.

2. Worldly effort is worship if intention is pure.

Seeking halal livelihood is:

- an act of obedience,
- a fulfilment of duty toward family,
- a means of avoiding unlawful income.

This elevates working to a spiritual practice.

3. Dhikr is the bridge between worship and work.

Maturidi teaches:

- Dhikr after prayer preserves the light of prayer.
- Without dhikr, the world consumes the heart.

Dhikr turns work into worship and dunya into a pathway to Allah.

4. The believer is balanced, not extreme.

Verse 9:
Detach from dunya.

Verse 10:
Return to dunya.

This sequence demonstrates:

- neither total attachment
- nor total renunciation,

but the **middle path** that defines the Maturidi-Hanafi tradition.

5. A spiritual rhythm for every Friday:

Maturidi says:

- Before Jumu'ah → prepare the heart
- At Jumu'ah → gather for dhikr
- After Jumu'ah → return to life with renewed sincerity
- All day → keep dhikr on the tongue

This creates a weekly cycle of purification and empowerment.

Cross-References

- **24:37** — Men whom trade does not distract from Allah's remembrance.
- **2:198** — "Seek the bounty of Allah" during Hajj.
- **73:8** — Total devotion to Allah's remembrance.
- **3:130** — Warning against greed in trade.
- **62:11** — A contrast: they abandoned dhikr for trade.

Spiritual Lesson

Maturidi concludes:

Jumu'ah is not an interruption of life, it is life's purification and reorientation.

After prayer:

- hearts are renewed,
- sins are softened,
- the soul is cleansed.

The believer returns to the world:

- with taqwā,
- with humility,
- with remembrance of Allah,
- with gratitude for rizq,
- and with a heart that remains connected to its Lord even in the marketplace.

Dhikr is the secret to prosperity, spiritual, emotional, and material.

Surah al-Jumu‘ah – Verse 11

Arabic

وَإِذَا رَأَوْا۟ تِجَـٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَـٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ

Tafsir

“And when they saw a trade or amusement, they rushed toward it and left you standing. Say: What is with Allah is better than amusement and better than trade. And Allah is the best of providers.”

Maturidi Explains

This final verse provides the **historical incident**, the **moral warning**, and the **spiritual principle** behind the rulings of Jumu‘ah.

While the Prophet ﷺ was delivering the khutbah in Madinah,
a caravan arrived — beating drums to announce its presence.
Most of the congregation **left the khutbah**
and rushed to the caravan, thinking the goods would be lost.

Only **twelve companions** remained seated with the Prophet ﷺ.

This verse was revealed,both as a **gentle rebuke** and a **universal lesson until the Day of Judgment**.

1. “When they saw trade or amusement…”

(وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا)

Maturidi explains:

- “Trade” refers to **the caravan**,
  which represented wealth, opportunity, profit.

- "Amusement" refers to the **drum beating**,
  a customary signal for merchants.

He emphasises:

Trade represents worldly benefit.
Amusement represents worldly distraction.

The caravan combined both, so the temptation was powerful.

2. "They rushed toward it…"

(ٱنْفَضُّوا إِلَيْهَا)

"Infadda" means:

- to scatter suddenly,
- to break apart in haste,
- to disperse without discipline.

Their hearts were shaken by dunya, although moments earlier they were in dhikr.

Maturidi highlights:

- They did not intend disrespect to the Prophet ﷺ.
- Nor did they reject the khutbah deliberately.
- Rather, **a moment of weakness** overcame them.

Thus Allah corrects them gently, without declaring them wrongdoers.

3. "And they left you standing."

(وَتَرَكُوكَ قَائِمًا)

This is one of the most moving phrases of the Qur'an.

Maturidi notes:

- The Prophet ﷺ continued the khutbah,
  standing alone with twelve companions.
- His patience and dignity were perfect.
- The verse highlights the **emotional pain** of leaving the Messenger ﷺ standing.

Thus, the rebuke is not harsh, it appeals to **love and honour** for the Prophet ﷺ.

4. "Say: What is with Allah is better…"

(قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ)

This is the central spiritual principle.

Allah teaches:

- The reward of Jumu'ah
- The light of dhikr
- The knowledge imparted in the khutbah
- The purification of the soul
- The barakah in provision
- The love of Allah and His Messenger ﷺ

all of this
is **far greater** than:

- wealth,
- profit,
- temporary enjoyment.

Maturidi emphasises:

Worldly gain is temporary. Divine reward is permanent.

5. "Better than amusement and better than trade."

(مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ)

The order is profound:

1. **Amusement** — represents distraction without benefit.
2. **Trade** — represents benefit mixed with distraction.

Even lawful commerce cannot compare with divine reward.

Maturidi explains:

- Amusement affects the heart.
- Trade affects the dunya.
- Jumu'ah affects the ākhirah.

Thus the hierarchy of value is clear.

6. "And Allah is the best of providers."

(وَاللَّهُ خَيْرُ الرَّازِقِينَ)

Why end with this name?

Maturidi explains:

- They left the khutbah fearing loss of wealth.
- Allah assures them:
  Provision is in His hand, not in caravans.
- By attending Jumu'ah,
  Allah *increases* rizq, not decreases it.

Thus:

The one who answers Allah's call, loses nothing and gains everything.

Maturidi's Insights

1. The root of the mistake was not disbelief — but heedlessness.

The companions' action teaches:

- Even sincere believers can momentarily slip.
- Islam corrects through reminder, not condemnation.
- Allah's mercy is greater than our errors.

2. Jumu'ah teaches detachment from dunya.

Every week, Allah trains the believer:

- to leave wealth,
- to leave distraction,
- to prioritise the Hereafter.

This discipline is essential purification.

3. Respect for the Prophet ﷺ is part of the prayer.

Leaving him standing was a spiritual injury to themselves.
This incident teaches:

- love of the Prophet ﷺ,
- honouring his words,
- humbling oneself in his presence.

4. Provision increases with obedience.

Maturidi strongly emphasises:

- Rizq is not tied to means.
- It is tied to **Allah's decree**.
- Obedience brings barakah,
  even if apparent wealth seems less.

5. "What is with Allah is better" is a universal principle.

This is not limited to Jumu'ah.

It applies to:

- prayer vs. business,
- charity vs. hoarding,
- truth vs. worldly gain,
- morality vs. temptation,
- humility vs. status.

The entire religion rests on this axiom:

Choose Allah over dunya. You will never lose.

Cross-References

- **87:16–17** — "You prefer the life of this world, while the Hereafter is better and everlasting."
- **24:37** — Those not distracted by trade or selling from Allah's remembrance.

- **62:9–10** — The twin structure: leave trade → return to it after prayer.
- **5:48** — Each test reveals the truth of the heart.
- **102:1–2** — Piling wealth distracts you until you visit the graves.

Spiritual Lesson

Maturidi concludes:

The world will always call you.
The believer must always answer Allah first.

Jumu'ah is the weekly purification from:

- greed,
- distraction,
- indulgence,
- heedlessness.

It trains the soul to see that:

- Allah's reward is better,
- Allah's promise is truer,
- Allah's rizq is guaranteed,
- and Allah's remembrance is the true wealth.

Thus the surah ends with a declaration of **absolute spiritual clarity**:

What is with Allah surpasses all that the world can offer and the one who seeks Allah's bounty is never deprived.

Surah al-Munāfiqūn – Verse 1

Arabic

إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۘ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ ۘ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَـٰفِقِينَ لَكَـٰذِبُونَ

Tafsir

"When the hypocrites come to you, they say: 'We bear witness that you are indeed the Messenger of Allah.' Allah knows that you are truly His Messenger, yet Allah bears witness that the hypocrites are surely liars."

Maturidi Explains

This verse exposes the very foundation of hypocrisy:
the tongue speaks truth while the heart rejects it.

Hypocrites in Madinah approached the Prophet ﷺ with solemn declarations:

"We testify that you are the Messenger of Allah."

But Allah Himself refutes them, declaring:

- **The statement is true.**
- **Their *testimony* is false.**
- **Their *hearts* are lying.**

This is the core difference between:

- **truth as a statement,**
- **truth as a belief,**
- **truthfulness as a state of the heart.**

The hypocrites spoke the right words —
but with the wrong hearts, wrong motives, and wrong intentions.

1. "When the hypocrites come to you…"

(إِذَا جَاءَكَ الْمُنَافِقُونَ)

Maturidi begins by defining *nifāq*:

- **Outward Islam,**
- **Inward disbelief,**
- **Speech not matching belief,**
- **Actions contradicting claims.**

This term only became relevant in Madinah,
because hypocrisy arises when Islam gains strength.

Two types of hypocrites:

1. **Nifāq i'tiqādī —**
   ***true disbelief hidden under Islamic identity*.**
   → This is major hypocrisy.
2. **Nifāq 'amalī —**
   ***hypocritical behaviour*,**
   such as lying, breaking promises, betraying trust.
   → This is minor hypocrisy.

This surah focuses on major hypocrisy. The kind that places a person outside the fold of faith.

2. "They say: We bear witness…"

(قَالُوا نَشْهَدُ)

Here is the devastating contrast:

- **Their words imitate the believers,**
- **Their intentions are corrupt,**
- **Their motives are political,**
- **Their hearts contradict their tongues.**

Why did they say this?

Maturidi explains:

- **To maintain status among Muslims,**
- **To avoid being exposed,**
- **To manipulate and infiltrate,**
- **To weaken the community internally.**

Thus hypocrisy is fundamentally political and psychological, not just doctrinal.

3. "You are indeed the Messenger of Allah."

(إِنَّكَ لَرَسُولُ اللَّهِ)

Maturidi explains:

- **The statement itself is true.**
- **There is no lie in the words.**

Yet Allah rejects their "shahādah."

Why?

Because in Islamic law:

A testimony is not accepted without sincerity.

Outward utterance is not enough.
Faith is tasdīq — inner affirmation.

Thus Allah exposes them:

They speak truth,
but do not believe it.

4. "Allah knows that you are His Messenger."

(وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ)

Two monumental points:

Allah affirms your truth, not their testimony.

Their claim adds nothing to the status of the Prophet ﷺ.
Allah Himself testifies. Their testimony is irrelevant.

Allah's knowledge is independent of human statements.

Maturidi uses this to refute:

- **the Mu'tazila who claimed Allah's knowledge arises from creation;**
- **anthropomorphists who likened divine testimony to human judgment.**

Allah's knowledge is eternal, predating all creation.

5. "Allah bears witness that the hypocrites are liars."

(وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ)

This is the decisive blow.

Where is the lie?

Not in the content of their words — because:

Their statement was true.

Rather:

Their lie is in claiming sincerity.

Maturidi explains:

- **A hypocrite lies by pretending belief.**
- **He lies by using shahādah for manipulation.**
- **He lies by hiding enmity under the veil of piety.**

Thus, the lie is internal, not external.

This verse establishes the Maturidi doctrine:

Imān is truthfulness of the heart, not merely words of the tongue.

Maturidi's Insights

1. Faith is inward truthfulness, not outward performance.

The hypocrites mastered Islamic language —
but their hearts carried disbelief.

Thus Maturidi states:

Imān is tasdīq (inner conviction),
and kufr is takdhīb (inner denial).

Speech without belief is not imān.

2. Allah exposes hypocrisy by revealing the heart.

Only Allah sees:

- **intentions,**

- **motives,**
- **inner realities.**

Therefore, the surah begins with:

"Allah bears witness."

Human beings may be deceived; Allah is not.

3. Hypocrisy arises when Islam becomes strong.

In Mecca, there were no hypocrites, only open believers or open deniers.

In Madinah:

- **Islam grew powerful,**
- **social benefits increased,**
- **political advantages emerged,**

so hypocrisy appeared. This is a universal pattern.

4. Hypocrisy is the most dangerous spiritual disease.

Why?

Because:

- **It destroys sincerity (*ikhlāṣ*).**
- **It corrupts worship.**
- **It fractures communities.**
- **It imitates faith externally**
  while poisoning it internally.

Maturidi says:

Nifāq is the war against Islam from inside Islam.

5. Speaking truth without believing it = lying.

This is a profound theological point.

A statement can be:

- **true in meaning,**
- **false in intention.**

The hypocrite's lie is *not* in wording, but in the absence of sincerity.

Cross-References

- **4:145 — The hypocrites will be in the lowest depths of Hell.**
- **9:77 — Hypocrisy is sealed into their hearts as a punishment.**
- **2:8–10 — "In their hearts is a disease."**
- **63:4 — Their outward speech is impressive, but empty.**
- **33:12 — Their inner doubts about Allah's promise.**

Spiritual Lesson

Maturidi concludes:

The tongue can deceive creation,
but the heart cannot deceive the Creator.

This verse teaches:

- **sincerity is the essence of faith,**
- **hypocrisy is the deadliest poison,**

- **Allah sees through every mask,**
- **true testimony is internal conviction,**
- **the Prophet ﷺ does not need false supporters.**

This opening verse sets the tone for the entire surah:
unmasking hypocrisy, exposing its tactics and warning the Ummah to guard their hearts.

Surah al-Munāfiqūn – Verse 2

Arabic

ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِۚ إِنَّهُمۡ سَآءَ مَا كَانُواْ يَعۡمَلُونَ

Tafsir

“They took their oaths as a shield and thereby turned others away from the path of Allah. Truly evil is what they used to do.”

Maturidi Explains

This verse exposes the **method** of hypocrisy after Verse 1 exposed the **speech** of hypocrisy.

Hypocrites in Madinah did not merely conceal disbelief.
They weaponised their public declarations of faith
to damage Islam from within.

Their behaviour had three layers:

1. **Oaths they used as a disguise**
2. **Blocking others from the path of Allah**

3. **Persistent evil actions done knowingly**

This verse unveils all three with surgical precision.

1. "They took their oaths as a shield…"

(ٱتَّخَذُوا أَيْمَانَهُمْ جُنَّةً)

Maturidi explains:

- "Aymān" = oaths sworn by Allah's name
  (often falsely or manipulatively)
- "Junnah" = a shield or protective cover
  used to hide the truth and avoid consequences.

What does this mean?

The hypocrites:

- Swore loyalty to Islam,
- Swore honesty before the Prophet ﷺ,
- Swore devotion to the Muslim community,
- Swore they believed — while disbelieving internally.

These oaths protected them from:

- punishment,
- suspicion,
- exclusion,
- scrutiny.

Their hypocrisy was **strategic**, not accidental.

Maturidi describes this as: the perversion of the sacred for worldly gain.

They used what should be an act of worship (oaths by Allah) as a tool to sin.

2. "…and thereby turned others away from the path of Allah."

(فَصَدُّوا عَنْ سَبِيلِ اللَّهِ)

This is the second layer of their crime.

Their hypocrisy was not limited to their own souls—
it **actively harmed** the Ummah.

How did they block others from Allah's path?

Maturidi gives several mechanisms:

A. Discouraging new believers

Their negative attitudes and secret doubts weakened the morale of others.

B. Creating confusion about Islam

Their double-faced behaviour made religion appear contradictory.

C. Spreading rumours and doubts

They cast suspicion on divine promises,
questioned prophetic judgments,
and discouraged sacrifice.

D. Pretending to represent Islam

Their behaviour misled non-Muslims about what Islam truly is.

E. Undermining unity

Whispers, private meetings, and strategic alliances created internal fractures.

Thus, their hypocrisy had **communal** consequences,
not just personal ones.

Maturidi states:

The hypocrite blocks the path of truth more effectively than the open enemy.

3. "Truly evil is what they used to do."

(إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ)

This closing clause is not description —
it is judgment.

Allah declares their actions:

- **evil**,
- **ugly**,
- **morally corrupt**,
- **and spiritually destructive**.

Why such strong condemnation?

Because:

1. They lied using Allah's name.
2. They corrupted the image of Islam.
3. They sought power without faith.
4. They infiltrated the community.
5. They harmed the believers indirectly.
6. They opposed the Prophet ﷺ while standing beside him.
7. They did all this **knowingly and willingly**.

Thus Allah says:

"Truly evil is what they *used to do*" —
because hypocrisy became their habit, not a momentary lapse.

Maturidi's Insights

1. Hypocrisy is a political tool in every age.

Maturidi explains:

- Hypocrites appear when Islam is strong.
- They use Islamic identity to gain influence.
- They exploit the trust of believers to harm Islam from within.

This phenomenon is permanent in human society.

2. Oaths are sacred — misusing them corrupts the heart.

An oath invokes Allah's name.
To lie using His name is a direct assault on sanctity.

Maturidi emphasises:

False oaths kill the light of imān in the heart.

This is why the hypocrites became hardened.

3. Hypocrisy harms the Ummah more than open kufr.

Open enemies are obvious.
Hypocrites are hidden.

- You guard against the enemy you see.
- You are vulnerable to the enemy you trust.

Thus Allah warns repeatedly about hypocrisy more than He warns about external enemies.

4. Actions reveal inner realities.

Even if they claim faith:

- their behaviour,
- their manipulation,
- their whispers,
- their alliances,

prove otherwise.

Maturidi states:

Actions are the mirror of the heart.

The hypocrites' hearts were diseased; their actions proved it.

5. Morality and theology are linked.

Their evil is not only theological (disbelief) but **ethical** (lying, manipulation, corruption).

Islam does not separate belief from behaviour. Hypocrisy corrupts both.

Cross-References

- **9:67** — "The hypocrites enjoin evil and forbid good."
- **33:12** — Their doubts about Allah's promise.
- **4:142** — "They seek to deceive Allah — but He deceives them."
- **2:8–9** — Hypocrites seek to deceive, but deceive only themselves.

- **63:1** — Their lies begin with false testimony.
- **63:4** — Their outer speech dazzles; their inner selves are hollow.

Spiritual Lesson

Maturidi concludes:

The hypocrite uses the language of faith to mask the agenda of disbelief.
The believer uses the language of faith to purify the heart.

Hypocrisy is:

- external piety,
- internal rebellion,
- religious language,
- worldly intention.

This verse teaches the believer to beware:

- false sincerity,
- hidden agendas,
- performing Islam for human approval,
- and using religious identity for gain.

True faith requires:

- truthfulness,
- intention,
- sincerity,
- consistency,
- and fear of Allah.

Surah al-Munāfiqūn – Verse 3

Arabic

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُواْ ثُمَّ كَفَرُواْ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

Tafsir

"That is because they believed, then they disbelieved; therefore their hearts were sealed, and so they do not understand."

Maturidi Explains

This verse identifies **the inner mechanism** of hypocrisy:

1. They *believed*
2. Then they *disbelieved*
3. Therefore their *hearts were sealed*

This describes **not a moment**,
but a *process* — a spiritual corrosion that worsens over time.

It explains **why** they use oaths as shields
and **why** they block others from Allah's path:
because their hearts have become sealed and darkened.

1. "That is because they believed…"

(ذَٰلِكَ بِأَنَّهُمْ آمَنُوا)

Maturidi clarifies:

- This does *not* mean they ever truly believed.
- Rather, they **professed belief outwardly**;
  they entered Islam externally.

So “āmanū” here means:

- They said the shahādah,
- Joined the Muslim community,
- Pretended loyalty.

This is “belief” in the *language of outward appearance*,
not in the language of *true tasdīq* (inner affirmation).

Thus:

Their ‘belief’ was on the tongue, not in the heart.

2. “Then they disbelieved.”

(ثُمَّ كَفَرُوا)

Meaning:

- Their inner denial returned,
- Their hearts rejected truth,
- Their hypocrisy deepened,
- Their disloyalty grew.

How did their kufr manifest?

Maturidi lists:

- Refusal to accept divine guidance,
- Malice towards the Prophet ﷺ,
- Secret alliances with enemies,
- Mockery of revelation,
- Joy at Muslim misfortune,

- Sabotage of unity.

Thus the verse is describing:

internal disbelief concealed by external Islam.

3. "So their hearts were sealed."

(فَطُبِعَ عَلَىٰ قُلُوبِهِمْ)

This sealing ("ṭubʿa") is among the most serious spiritual punishments.

Maturidi explains:

- It is **not** forced,
- **nor arbitrary**,
- **nor outside human choice**.

Rather:

- They chose hypocrisy,
- They repeated hypocrisy,
- They persisted in hypocrisy,

until:

Allah sealed the hearts as a consequence, not as an injustice.

What does sealing mean?

- The heart no longer receives guidance
- Truth is no longer recognised
- Falsehood becomes attractive
- Advice has no effect
- Revelation does not penetrate

- Reminders bounce off like stone

This is the very definition of *spiritual death*.

Maturidi is emphatic:

The sealing occurs after disbelief, never before it.

Thus, human responsibility is maintained.

4. "So they do not understand."

(فَهُمْ لَا يَفْقَهُونَ)

Here "fiqh" means:

- deep comprehension,
- inner understanding,
- spiritual perception.

Maturidi explains:

- They may still understand language,
- They may understand law,
- They may even understand arguments,

but they **cannot grasp truth**.

Why?

Because:

Understanding requires a heart receptive to truth.
When the heart is sealed, the intellect becomes blind.

Thus they do not comprehend:

- the beauty of faith,

- the danger of sin,
- the reality of the Hereafter,
- the honour of obedience,
- the severity of hypocrisy.

They become spiritually numb.

Maturidi's Insights

1. Hypocrisy is a gradual spiritual descent.

It begins with:

- insincerity,
- double standards,
- hidden motives,

then grows into:

- cynicism,
- disbelief,
- spiritual death.

This verse charts that downward journey.

2. Sealing the heart is a *punishment*, not fate.

Maturidi is clear:

- Allah seals a heart only after repeated rejection.
- No one is sealed before being given opportunity to choose guidance.

Thus:

Human moral freedom is preserved.

3. True understanding (fiqh) is a light placed in the heart.

It is not merely legal reasoning or intellectual talent.

Fiqh, in the Qur'anic sense, is:

- perceiving truth,
- recognising guidance,
- understanding the purpose of life.

The hypocrites lost this insight.

Thus:

- their judgments are corrupted,
- their priorities are inverted,
- their moral compass is broken.

4. Hypocrisy destroys the ability to recognise truth.

This is a central Maturidi teaching.

Because:

- when a person repeatedly acts against conscience,
- the conscience loses its sensitivity.

Call it:

- *moral desensitisation*,
- *spiritual numbness*,

- *death of the heart*.

This verse is its Qur'anic articulation.

5. Belief and disbelief are not merely intellectual, they are moral states.

The hypocrites did not lack **information**.
They lacked **integrity**.

And without integrity, knowledge does not lead to guidance.

Cross-References

- **2:10** — "In their hearts is a disease."
- **4:137** — "They believed then disbelieved then believed then disbelieved — and Allah will not forgive them."
- **16:108** — Those whose hearts Allah seals after persistent disbelief.
- **83:14** — "No! Their hearts have rusted due to what they used to earn."
- **6:110** — Hearts and eyes sealed due to deliberate arrogance.

Spiritual Lesson

Maturidi concludes:

Hypocrisy begins with small lies to oneself and ends with the death of the heart.

The hypocrites:

- claimed belief,
- denied truth internally,

- lived double lives,
- refused sincerity,
- persisted in deceit.

Thus Allah sealed their hearts, not as cruelty, but as justice.

The believer must therefore:

- guard sincerity,
- avoid hidden motives,
- align tongue with heart,
- act in truth,
- repent quickly when slipping.

For the heart remains alive so long as sincerity remains alive.

Surah al-Munāfiqūn – Verse 4

Arabic

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ
هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۚ قَاتَلَهُمُ اللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ

Tafsir

“When you see them, their bodies impress you, and if they speak, you listen to their words. They are like propped-up pieces of timber. They think every shout is against them. They are the enemy — so beware of them. May Allah destroy them; how are they deluded?”

Maturidi Explains

This is one of the Qur'an's most **piercing psychological portraits** of hypocrisy.

In Verse 1, Allah exposed their lying speech.
In Verse 2, their manipulation.
In Verse 3, their spiritual corruption.

Now in Verse 4, Allah exposes:

- their outward appearance,
- their inward emptiness,
- their paranoia,
- their danger to the Ummah.

This is the Qur'an dissecting hypocrisy at its roots —
social, psychological, and spiritual.

1. "When you see them, their bodies impress you."

(وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ)

Maturidi explains:

- Hypocrites in Madinah were often physically strong, handsome, eloquent, well-dressed, socially respected, and outwardly impressive.
- Their appearance inspired admiration.
- Their external image was carefully curated to project authority and credibility.

The lesson:

Hypocrisy hides behind beauty, wealth, charisma, and social presence.

Appearance is not a measure of faith.

2. “And if they speak, you listen to their words.”

(وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ)

Maturidi notes:

- Their speech was persuasive,
- articulate,
- smooth,
- emotionally appealing.

They spoke with:

- confidence,
- eloquence,
- and apparent sincerity.

Their words were compelling
because they knew how to manipulate emotions and minds.

The critical insight:

Beautiful speech does not guarantee a truthful heart.

This is a major Maturidi principle:
Truth is not measured by eloquence.

3. “They are like propped-up pieces of timber.”

(كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ)

This is one of the most vivid Qur’anic similes.

Maturidi explains the metaphor:

“Khashab musannadah” refers to

- logs or planks
- propped upright against a wall
- but empty inside
- lifeless
- unable to stand by themselves
- with no substance, integrity, or soul.

What does this symbolism teach?

A. Outward size, inward hollowness.

They appear impressive
like tall pieces of timber,
but inside they are hollow.

B. They stand only with external support.

Their strength is not their own.
They depend on:

- social reputation,
- alliances,
- manipulation.

Remove the support,
and they collapse.

C. They contribute nothing.

A hollow plank does not:

- think,
- feel,

- benefit,
- act with sincerity.

It simply takes space.

D. They are dead inside.

No spiritual life.
No light.
No sincerity.

Thus the Qur'an compares:

Hypocrite = empty shell + outer polish + inner death.

4. "They think every shout is against them."

(يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ)

This reveals the **paranoia** of hypocrisy.

Maturidi explains:

- They are constantly fearful
  that their secrets will be exposed.
- They imagine every call,
  every noise,
  every announcement
  is aimed at revealing their deceit.

Why this fear?

Because:

- guilt breeds paranoia,
- lies create insecurity,
- hypocrisy destroys inner peace.

Thus the Qur'an unveils:

The hypocrite lives in constant fear because he knows he is false.

5. "They are the enemy — so beware of them."

(هُمُ الْعَدُوُّ فَاحْذَرْهُمْ)

This is the most severe warning in the surah.

Maturidi highlights:

- Allah did **not** call the disbelievers "the enemy."
- He did **not** call the Jews or Christians "the enemy."
- He called **hypocrites** "the enemy."

Why?

Because:

- They attack from within,
- They wear the face of friend,
- They weaken the Ummah internally,
- They sow doubt and division,
- They disguise themselves as supporters.

Thus:

The worst of enemies is the one who claims friendship while plotting harm.

Maturidi states:

"No group harmed Islam more than the hypocrites."

6. “May Allah destroy them; how are they deluded?”

(قَاتَلَهُمُ اللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ)

This is not a “curse” in human anger,
but a divine declaration of:

- rejection,
- condemnation,
- exposure of their lies.

“How are they deluded?”

Maturidi explains:

- How do they turn away from truth
  when it is manifest?
- How do they cling to falsehood
  while pretending faith?
- How do they prefer lies to sincerity?

The phrase expresses **astonishment** at their irrational,
self-destructive deception.

Maturidi’s Insights

1. Hypocrisy is often disguised by beauty and eloquence.

Charisma + speech = not a sign of faith.
Faith is in the sincerity of the heart.

2. The hypocrite is spiritually dead.

Like a propped-up plank:

- hollow,

- lifeless,
- dependent on external support.

His faith is surface-level only.

3. The hypocrite lives in fear because of his inner guilt.

Every sound frightens him because:

- his conscience is guilty,
- his lies require constant maintenance.

Fear is the punishment of hypocrisy even in dunya.

4. The Qur'an identifies the hypocrite as the most dangerous enemy.

Because hypocrisy:

- confuses the sincere,
- weakens unity,
- damages morale,
- misrepresents Islam.

External enemies strengthen the Ummah;
internal enemies rot it.

5. Allah Himself rejects and condemns their deceit.

The phrase "qātalahum Allāh" establishes:

- divine rejection,
- divine exposure,

- divine justice.

Cross-References

- **63:1–3** — Their lies, manipulation, and spiritual sealing.
- **9:47** — If they had gone out with you, they would have caused confusion.
- **9:56** — They swear to belong to you, but they do not.
- **4:142** — They try to deceive Allah and sway between two sides.
- **33:12** — Their doubts weaken believers.

Spiritual Lesson

Maturidi concludes:

The hypocrite's beauty is a mask.
His eloquence is a tool.
His heart is hollow.
His fear is constant.
His danger is great.
His end is destruction.

This verse teaches the believer to seek:

- sincerity over appearance,
- integrity over eloquence,
- inner life over outer polish,
- truth over performance.

The believer must strive to be the opposite of hypocrisy:

- honest,

- courageous,
- sincere,
- spiritually alive,
- humble,
- and unafraid of Allah's truth.

Surah al-Munāfiqūn – Verse 5

Arabic

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا۟ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ

Tafsir

"And when it is said to them: 'Come, so that the Messenger of Allah may seek forgiveness for you,' they turn their heads away, and you see them turning away in arrogance."

Maturidi Explains

This verse exposes another dimension of hypocrisy — **arrogance toward repentance** and **contempt for the Messenger ﷺ's intercession**.

After describing:

- their deceptive speech (v.1),
- their weaponisation of oaths (v.2),
- their inner corruption (v.3),
- and their outward false charisma (v.4),

Allah now reveals the **moral refusal** and **spiritual pride** that prevent them from seeking forgiveness.

1. "When it is said to them: Come…"

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا)

The invitation is gentle, merciful, sincere.

Maturidi explains:

- The believers—not the hypocrites—invite them.
- The call comes from compassion, not condemnation.
- It is an opportunity for redemption, not humiliation.

Believers say:

"Come to the Messenger ﷺ."

Not:

- "Beg forgiveness yourselves,"
- or "Fix your hypocrisy."

Instead:

Come and stand before the one whose duʿā' Allah never rejects.

This is the height of mercy.

2. "…so that the Messenger of Allah may seek forgiveness for you."

(يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ)

This clause exposes their spiritual stupidity.

Maturidi stresses:

- The Prophet's istighfār is accepted by Allah.
- His duʿā' carries weight, mercy, and special acceptance.
- To reject **his** intercession is to reject Allah's mercy.

Thus the hypocrites refuse not merely the Prophet ﷺ, but **the door of forgiveness itself**.

Why would they refuse such mercy?

Maturidi gives several reasons:

A. It requires humility

They would have to:

- confess wrongdoing,
- acknowledge hypocrisy,
- submit to guidance.

Their egos cannot tolerate that.

B. Seeking forgiveness exposes their lies

The community would then know they sinned.

C. True repentance contradicts their agendas

Their hypocrisy is deliberate, not accidental.

Thus the invitation to forgiveness threatens their entire façade.

3. "They turn their heads away…"

(لَوَّوْا رُءُوسَهُمْ)

This is a vivid physical description.

Maturidi explains:

- “Lawwā” = twisting or jerking the head aside in rejection, mockery, irritation.

This gesture shows:

- disdain,
- contempt,
- stubbornness,
- refusal to listen.

It is not passive avoidance; it is **active rejection**.

Their bodies express what their hearts hold.

4. “You see them turning away…”

(وَرَأَيْتَهُمْ يَصُدُّونَ)

Maturidi states:

- They not only turn away physically;
- they turn away **morally**, **spiritually**, and **emotionally**.

“Yaṣuddūn” (turning away) implies:

- diversion,
- avoidance,
- refusal,
- blocking others.

Thus:

Their bodies turn away and their souls turn away as well.

5. "…while they are arrogant."

(وَهُمْ مُسْتَكْبِرُونَ)

This is the root of their disease.

Maturidi explains:

- Arrogance makes repentance impossible.
- Arrogance rejects guidance.
- Arrogance prevents sincerity.
- Arrogance blinds the intellect.

This arrogance is not social posturing, it is **spiritual pride** that prevents their hearts from kneeling before Allah.

They believe:

- they don't need forgiveness,
- they are too good to repent,
- their image must not be tainted,
- the Prophet ﷺ's mercy is beneath them.

This is the height of hypocrisy.

Maturidi's Insights

1. Hypocrisy and arrogance are inseparable.

A hypocrite:

- wants the privileges of Islam,
- refuses its moral demands,
- pretends piety,

- but rejects accountability.

Arrogance is the spiritual engine of hypocrisy.

2. True believers invite others to mercy, even when those others are hypocrites.

The believers say:

“Come, let the Prophet seek forgiveness for you.”

Their hearts are compassionate, showing that Islam seeks to save even its enemies.

3. Rejecting the Prophet’s intercession is rejecting Allah’s forgiveness.

Maturidi emphasises:

- The Prophet ﷺ is the door of mercy.
- Allah placed acceptance of forgiveness
  through the Prophet’s duʿā’ as an honour to him.

Whoever refuses him refuses Allah.

4. Physical gestures reveal spiritual disease.

Twisting the head away
is the external proof of internal rebellion.

Maturidi points out:

Every limb expresses the heart.
Arrogance in the soul becomes visible in the body.

5. Repentance requires humility.

This verse shows:

- The door of repentance is *always* open,
- But arrogance closes it from the inside.

To repent:

- a person must bow their ego,
- lower their pride,
- admit their faults.

The hypocrites would rather cling to their lies than bow before mercy.

Cross-References

- **4:64** — If they came to the Messenger, he would seek forgiveness for them.
- **63:6** — Their refusal makes forgiveness impossible.
- **9:80** — Even if the Prophet seeks forgiveness for them 70 times, Allah will not forgive.
- **2:206** — When told to fear Allah, the arrogant reject.
- **39:53** — Allah's mercy is wide — but only for those who seek it.

Spiritual Lesson

Maturidi concludes:

The greatest barrier to forgiveness is not sin, it is arrogance.

Sins can be erased with repentance.
But arrogance prevents repentance.

Thus the believer must cultivate:

- humility,
- self-awareness,
- readiness to repent,
- respect for the Messenger ﷺ's guidance,
- and openness to correction.

For the one who lowers himself before Allah
is raised and the one who refuses to bow remains trapped in hypocrisy.

Surah al-Munāfiqūn – Verse 6

Arabic

سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ

Tafsir

"It is all the same for them whether you seek forgiveness for them or do not seek forgiveness for them — Allah will never forgive them. Indeed, Allah does not guide the defiantly disobedient people."

Maturidi Explains

This verse reveals the **severity and finality** of the hypocrites' spiritual condition.

After:

- refusing the Prophet's invitation to repentance (v.5),
- rejecting the Messenger ﷺ's intercession,

- turning away in arrogance,

Allah now declares:

Their repentance is no longer accepted.
Their fate is sealed.
Their hypocrisy is entrenched.

This is not said about sinners or even many disbelievers. Rather about the **determined, persistent, malicious hypocrites** who opposed revelation from within.

1. "It is all the same for them…"

(سَوَاءٌ عَلَيْهِمْ)

This phrase indicates **absolute equality** between two choices:

- whether you seek forgiveness for them,
- or whether you do not.

Maturidi explains:

- Their inner corruption has reached a point
  where even the Prophet's duʿā'
  cannot help them.
- This is because **they themselves refuse mercy**.

Allah does not deny them forgiveness arbitrarily —
they have sealed the door on themselves.

This is a direct consequence of Verse 5.

2. "Whether you seek forgiveness for them or not…"

(أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ)

This statement is remarkable.

It shows:

- The Prophet ﷺ's intercession is powerful,
  but not for those who reject it.
- If a person refuses repentance
  and mocks the Messenger ﷺ,
  forgiveness is impossible.
- No one can be forced into mercy
  while choosing arrogance.

Maturidi writes:

They blocked the door of mercy on themselves, so Allah left them to what they chose.

3. "Allah will never forgive them."

(لَن يَغْفِرَ ٱللَّهُ لَهُمْ)

This is one of the strongest negations in the Qur'an:

- **"lan"** indicates **absolute, permanent negation** in Arabic grammar.

Thus:

- Their future,
- their end,
- their ultimate destiny
  is settled.

Not because Allah refuses mercy, but because:

They chose hypocrisy until it became their identity.

This addresses the **severe, entrenched, major hypocrites**,
not the believers with weaknesses.

4. "Indeed, Allah does not guide the defiantly disobedient people."

(إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَاسِقِينَ)

Here "fāsiqīn" means:

- those who break covenant,
- those who rebel knowingly,
- those who exit obedience,
- those who embrace corruption willingly.

Maturidi clarifies:

- "Fāsiq" here is not minor sin.
- It is **persistent, deliberate, arrogant rebellion**
  that leads to *major hypocrisy*.

Why no guidance?

Because:

- Guidance requires humility,
- Repentance,
- Desire for truth.

They possess none of these.

Maturidi emphasises:

Allah does not guide those who refuse to be guided.

Thus divine justice is not arbitrary; it is the result of human choice.

Maturidi's Insights

1. Persistent hypocrisy makes repentance impossible.

Not because Allah rejects repeatedly,
but because the hypocrite **ceases to seek forgiveness**.

He no longer feels remorse. His heart is silent, dark, unresponsive.

2. The Prophet's duʿā' is powerful — but not for those who mock it.

This verse establishes:

- the Prophet ﷺ's compassion,
- his willingness to seek forgiveness for others,
- but also the limit of intercession:

Intercession is only for those who sincerely repent, not for those who wield arrogance.

3. Allah's mercy is vast, but hypocrisy blocks it from entering.

The hypocrite's barrier is:

- pride,
- self-deception,
- ego,
- refusal to admit fault,
- unwillingness to bow the heart.

Maturidi states:

Arrogance is worse than the sin itself.
It is the sin that kills repentance.

4. Guidance is a two-way relationship.

- Allah offers guidance.
- Humans must accept it.

Hypocrites:

- reject guidance outwardly with excuses,
- reject guidance inwardly with disbelief,
- reject guidance spiritually with arrogance.

Thus Allah says:

"Allah does not guide the fāsiq people."

5. The verse teaches the believer fear and humility.

The believer should say:

- "O Allah, never seal my heart."
- "O Allah, do not make me arrogant."
- "O Allah, let me always seek forgiveness."
- "O Allah, keep me truthful in repentance."

Because the danger of losing sincerity is real.

Cross-References

- **4:137** — Those who repeatedly believe and disbelieve become sealed.
- **9:80** — Even if the Prophet seeks forgiveness 70 times, Allah will not forgive.

- **63:5–6** — Their refusal of forgiveness and its consequence.
- **16:108** — Allah seals hearts of those persisting in disbelief.
- **39:53** — Allah's mercy is open — for those who seek it.

Spiritual Lesson

Maturidi concludes:

Forgiveness is always open until arrogance closes it.

The hypocrites:

- refuse to repent,
- refuse the Prophet's intercession,
- refuse humility,
- refuse guidance.

Thus:

- mercy cannot enter,
- forgiveness cannot reach them,
- and guidance cannot penetrate.

This verse teaches the believer:

- Never refuse repentance.
- Never refuse correction.
- Never refuse humility.
- Never believe forgiveness is beneath you.

For the moment a heart says
"I don't need forgiveness,"
it begins to die.

Surah al-Munāfiqūn – Verse 7

Arabic

هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُواْ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّواْ ۗ وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ

Tafsir

“They are the ones who say: ‘Do not spend on those who are with the Messenger of Allah until they disperse.’ Yet to Allah belong the treasuries of the heavens and the earth — but the hypocrites do not understand.”

Maturidi Explains

Maturidi identifies this verse as exposing one of the most **poisonous strategies of the hypocrites**:
weaponising wealth to destabilise the Muslim community and weaken the Prophet ﷺ.

This verse was revealed about ʿAbdullāh b. Ubayy and his circle, who said:

“Don’t give anything to those around Muhammad.
When they run out of food and resources,
they will abandon him and walk away.”

It is a political, economic, and psychological attack simultaneously.

1. “They are the ones who say…”

(هُمُ الَّذِينَ يَقُولُونَ)

Allah isolates them with “hum” — THEY —
pointing them out publicly, naming them spiritually.

This emphatic structure:

- exposes their speech,
- unmasks their intention,
- and reveals the deceit they tried to hide.

2. “Do not spend on those with the Messenger of Allah…”

(لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ)

This statement has layers of malice.

Layer 1 — Financial pressure

They encouraged withholding charity and supplies from:

- the Muhājirūn,
- the poor,
- the weak,
- and the supporters of the Prophet ﷺ.

Their logic:
starve them → they leave → Islam collapses.

Layer 2 — Attack on brotherhood

The hypocrites’ words aimed to destroy:

- Anṣār generosity,
- Muhājirūn honour,
- unity around the Prophet ﷺ.

Maturidi notes:

“They sought to weaponise provision to dismantle faith and fracture loyalty.”

Layer 3 — Attempt to weaken the Prophet ﷺ

If his companions left due to hunger,
the hypocrites imagined:

- the Prophet ﷺ would stand alone,
- Medina would return to their authority,
- and Islam would regress.

Thus the statement is not about charity, it is **rebellion disguised as economic advice**.

3. “Until they disperse.”

(حَتَّىٰ يَنفَضُّوا)

This word describes:

- scattering,
- crumbling apart,
- abandoning group cohesion.

Their goal:
to break the Prophet’s circle from the inside.

Maturidi comments:

“They imagined hunger could undo conviction, not knowing that faith binds stronger than wealth.”

4. “To Allah belong the treasuries of the heavens and the earth.”

(وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ)

A magnificent divine rebuttal.

Allah says:

- You think YOU control provision?
- You think YOU can starve Allah's community?
- You think YOU can collapse the religion through wealth?

No.

All wealth is **His**.

The word "khazā'in" means:

- unlimited divine treasuries,
- sources of sustenance,
- boundless provision.

Maturidi explains:

"The hypocrites measured Allah by their own stinginess.
They imagined provision runs out, not knowing that Allah's generosity has no limit."

5. "But the hypocrites do not understand."

(وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ)

This is a **theological diagnosis**.

Their lack of fiqh here means:

- they do not grasp divine power,
- they do not recognise Allah's sovereignty,
- they do not understand that sustenance is from the unseen,

- they think wealth strengthens disbelief
  and weakens faith.

Maturidi emphasises:

"They see wealth as the foundation of strength, but Allah declares that faith is the foundation of provision."

This verse reverses their worldview completely.

Maturidi's Insights

1. Hypocrites believe wealth, not Allah, controls destiny.

Their greatest delusion:

- that money controls loyalty,
- that hunger controls belief,
- that provision controls faith.

For them, everything is transactional. For believers, everything is from Allah.

2. They weaponise charity to spread corruption.

Maturidi observes that this is the **opposite** of zakāh:

- Zakah purifies wealth.
- Hypocritical stinginess corrupts wealth.

They used charity as a political tool,
not an act of worship.

3. Allah publicly disproves their economic arrogance.

The hypocrites were proud of their resources.

Allah tells them:

- You own nothing.
- You control nothing.
- You cannot starve whom Allah feeds.
- You cannot weaken a Prophet Allah strengthens.

This destroys their financial illusions.

4. Fiqh means understanding Allah, not economics.

The hypocrites lacked fiqh
not in law, but in creed:

- They understood trade,
- They understood wealth,
- They understood markets,

but they did **not** understand:

- tawḥīd,
- destiny,
- the real source of provision,
- divine support.

Maturidi insists:

“Fiqh of the heart precedes fiqh of transactions.”

5. The believers’ provision increases through charity.

The hypocrites said:

“Don’t spend. You will run out.”

Allah teaches:

“Spend in My cause —
and My treasuries will open for you.”

This is the opposite of their thinking.

Believers become richer spiritually and materially
through giving. The hypocrite becomes poorer through withholding.

Cross-References

- **63:8** — “To Allah belongs honour, and to His Messenger and the believers.”
- **3:160** — “If Allah helps you, none can defeat you.”
- **65:3** — “Whoever trusts Allah — He will provide from sources unseen.”
- **9:34** — warning against hoarding wealth.
- **47:38** — “If you turn away, He will replace you with another people.”

Spiritual Lesson

Maturidi concludes:

- A hypocrite thinks provision comes from men.
- A believer knows provision comes from Allah.

A hypocrite thinks withholding harms the believers.
A believer knows Allah Himself sustains the believers.

A hypocrite thinks breaking unity weakens Islam.
A believer knows unity is from Allah,
and Allah protects His religion.

Those who try to starve the believers only expose the poverty of their own hearts.

Surah al-Munāfiqūn – Verse 8

Arabic

يَقُولُونَ لَئِن رَّجَعْنَا إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ

Tafsir

“They say: ‘If we return to Medina, surely the mightier will expel the more abased.’ Yet all honour belongs to Allah, to His Messenger, and to the believers — but the hypocrites do not know.”

Maturidi Explains

This verse exposes one of the **most arrogant proclamations** ever spoken by the hypocrites of Medina.

ʿAbdullāh ibn Ubayy — leader of the hypocrites — said:

“If we return to Medina,
the honourable (meaning: *himself*)
will expel the lowly (meaning: *the Prophet ﷺ and his Companions*).”

This statement was:

- political rebellion,
- spiritual arrogance,

- social corruption,
- and theological blindness.

Maturidi unpacks each layer.

1. "They say…"

(يَقُولُونَ)

A phrase of **exposure**.

Allah exposes their private speech,
their hidden plotting,
their whispers among themselves.

This is a miracle and a humiliation for them.

Maturidi notes:

"Allah reveals their inner speech
to show that hypocrisy is never hidden before Him."

2. "If we return to Medina…"

(لَئِن رَّجَعْنَا إِلَى ٱلْمَدِينَةِ)

This refers to the incident during the expedition of **Banū al-Muṣṭaliq**, when tension arose between Muhājir and Anṣār youths.

The hypocrites seized the moment, saying:

- "When we return…"
- "When this journey ends…"
- "When we are back in our base of power…"

Meaning:
They believed they controlled Medina.

This is delusion.

Medina belonged to Allah and His Messenger ﷺ.

3. “The mightier will expel the more abased.”

(لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ)

This is the core of their arrogance.

Who is “al-aʿazz” (the mighty) according to them?

- themselves,
- their wealth,
- their tribal standing,
- their imagined influence.

Who is “al-adhall” (the abased) according to them?

- the Prophet ﷺ (wa al-ʿiyādh billāh),
- the Muhājirūn,
- the sincere believers.

Maturidi says:

“This is the deepest hypocrisy:
thinking honour belongs to creation, not Allah.”

Their arrogance almost mirrors Pharaoh:

- “I am your lord most high.”
- “This kingdom is mine.”
- “I own the rivers beneath me.”

Ibn Ubayy’s words carry the same disease.

4. “Yet all honour belongs to Allah, His Messenger, and the believers.”

(وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ)

This divine rebuttal destroys their worldview entirely.

Honour (ʿizzah) in Islam means:

- strength through faith,
- dignity by obedience,
- firmness of truth,
- divine support,
- spiritual elevation,
- inner unshakeability.

It **never means:**

- wealth,
- tribal prestige,
- political manipulation,
- loud arrogance,
- social status.

Maturidi explains:

Allah is the source of honour.
The Prophet ﷺ is the manifestation of honour.
The believers are the inheritors of honour.

Thus:

- Hypocrites cannot possess it.
- Disbelievers cannot claim it.

- Tyrants cannot manufacture it.

Honour is *given* by Allah, not *constructed* by egos.

5. "But the hypocrites do not know."

(وَلَٰكِنَّ ٱلْمُنَافِقِينَ لَا يَعْلَمُونَ)

This is ignorance of:

- Allah's power,
- structural tawḥīd,
- truth of prophethood,
- reality of honour,
- and spiritual consequence.

Their "not knowing" (lā yaʿlamūn) is:

- not innocent,
- not accidental,
- not lack of information.

It is **wilful ignorance**, born from:

- arrogance,
- rebellion,
- contempt,
- and spiritual blindness.

Maturidi's Insights

1. They confused material prestige with divine honour.

The hypocrites believed:

- wealth = honour
- tribe = honour
- loud speech = honour
- influence = honour

But Allah says:

Honour is only from Me.

The Prophet ﷺ, despite poverty,
carried more honour than the earth and heavens could contain.

2. Their statement proves disbelief.

Claiming they are mightier than the Prophet ﷺ
is a **reversal of truth**.

Maturidi states:

Such statements reflect a heart that has left faith even if the tongue still claims it.

3. Real strength comes from faith, not numbers.

They believed:

- “We are more.”
- “We control Medina.”
- “We possess wealth.”

But Allah says:

One believer with Allah is stronger than thousands without Him.

4. Hypocrites imagine influence = power.

They measured power horizontally:

- influence,
- clan,
- wealth,
- alliances.

Believers measure power vertically:

- Allah → Prophet ﷺ → believers.

Thus they completely misunderstood the structure of divine authority.

5. Allah overturns their political fantasies.

Their plan:

- return to Medina,
- reclaim influence,
- shame the believers,
- expel the Prophet ﷺ.

Allah's response:

You have no honour at all. All honour is Mine.

Their threat collapses instantly.

Cross-References

- **63:7** — hypocrites try to control wealth; Allah controls provision.
- **3:26** — "You honour whom You will, You abase whom You will."

- **49:13** — honour is in taqwā, not bloodline.
- **61:8** — attempts to extinguish Allah's light always fail.
- **Munāfiqūn 63:4** — their bodies impress, but their hearts rot.

Spiritual Lesson

Maturidi concludes:

Honour is not what humans grant, it is what Allah grants.

- Hypocrites appear influential — but possess no honour.
- Believers appear weak — but carry divine honour.
- Prophets are opposed — but remain victorious.
- Arrogant men threaten — but fall into humiliation.

The one who seeks honour through:

- obedience,
- sincerity,
- humility,
- faith,
- loyalty to Allah and His Messenger,

is honoured in both worlds.

The one who seeks honour through:

- wealth,
- ego,
- manipulation,
- alliances against truth,

is disgraced in both worlds.

Surah al-Munāfiqūn – Verse 9

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَـٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ

Tafsir

“O you who believe! Let not your wealth or your children distract you from the remembrance of Allah. Whoever does so — it is they who are the losers.”

Maturidi Explains

Having exposed the hypocrites’ blindness to real honour (ʿizzah) in the previous verses, Allah now turns to the believers to protect them from the **same disease of hearts**.

The hypocrites’ downfall arose from:

- love of wealth,
- love of followers and children,
- pride in material assets,
- and their belief that honour lies in possessions.

Thus Allah warns the believers **not to let these very things become spiritual traps**.

This verse is not a condemnation of wealth or children — both are gifts. It is a condemnation of allowing them to:

- eclipse Allah,
- displace remembrance,
- weaken obedience,
- or dominate the heart.

1. "O you who believe!"

(يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ)

This direct address:

- honours the believers (in contrast to hypocrites),
- calls them to attention,
- warns them of danger,
- shows tenderness and care.

Maturidi says:

"Allah calls the believers gently, for the disease He warns of is subtle, creeping into the heart unnoticed."

2. "Do not let your wealth or your children distract you…"

(لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَـٰدُكُمْ)

The verb **tul'hikum** (from lahw) means:

- to distract,
- to preoccupy,
- to divert the heart,
- to occupy attention in a way that displaces something more important.

Maturidi explains:

“Lahw is not mere busyness.
It is busyness that makes the heart forget Allah.”

Why wealth and children?

Because:

- wealth distracts by desire, effort, fear of loss;
- children distract by love, attachment, and hope;
- both are blessings that become trials when uncontrolled.

Allah does *not* say “do not own wealth”
or “do not love your children.”

He says:

“Do not let them distract you.”

Meaning:

- let your heart remain anchored in Allah,
- let dunya remain in your hand, not your heart.

3. “From the remembrance of Allah.”

(عَن ذِكْرِ ٱللَّهِ)

“Dhikr” here means:

- constant awareness of Allah,
- obedience to His commands,
- mindfulness,
- prayer,
- gratitude,

- fear,
- love.

Maturidi notes:

“Dhikr is the soul’s nourishment. Whoever loses dhikr loses life itself.”

Thus wealth and children become harmful **only** when they push dhikr out of the heart.

4. “Whoever does so — they are the losers.”

(فَأُوْلَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ)

A strong warning.

Maturidi explains:

- “khasrān” means real loss:
    - loss of dunya (through anxiety, constant worry),
    - loss of akhirah (by neglecting Allah),
    - loss of soul (forgetfulness, hardness, misguidance).
- This is **the exact opposite** of what hypocrites chase.
  They think wealth = gain.
  Allah says: allowing wealth to eclipse dhikr = loss.

Thus Allah identifies the *true* losers —
not the poor, not the weak, not those with few resources,
but:

those whose hearts forget Allah, even while their hands are full.

Maturidi’s Insights

1. Wealth and children are tests, not proofs of honour.

The hypocrites thought:

- wealth = honour
- children = status
- possessions = superiority

Allah corrects this:

“If wealth distracts you, it destroys you.”

In contrast:

- A poor believer who remembers Allah is honoured.
- A wealthy believer who remembers Allah is honoured.
- But a wealthy man distracted from Allah is ruined.

2. Dhikr is the anchor that prevents spiritual drift.

Maturidi emphasises:

“The heart without dhikr is like a ship without a captain.”

Wealth leads to:

- endless projects,
- endless anxieties,
- endless expansion,
- endless fear of loss.

Children lead to:

- increased responsibility,
- increased love,
- increased attachment.

Only dhikr keeps the heart steady.

3. Focusing on dunya creates inward blindness.

When wealth enters the heart:

- obligations slip,
- prayer weakens,
- reflection dims,
- humility fades.

Maturidi warns:

"The greatest loser is the one who gains dunya at the expense of his soul."

4. The verse is an antidote to hypocrisy.

Hypocrisy arises from:

- overvaluing dunya,
- undervaluing Allah,
- fearing material loss more than spiritual loss.

This verse teaches believers:

- how to be free from hypocrisy,
- how to keep the heart pure,
- how to prioritise Allah above all.

5. The verse establishes hierarchy in the heart.

Correct order:

1. **Allah**
2. **Obedience**
3. **Dhikr**
4. **Family**
5. **Wealth**

Hypocrites reverse this order.

This verse realigns the believer's heart.

Cross-References

- **9:24** — warning that love of wealth and children must not exceed love of Allah.
- **8:28** — "Your wealth and children are a trial."
- **64:15** — same message: beware distraction through family.
- **24:37** — true believers whom trade does not distract from prayer.
- **18:46** — wealth and children are adornments, not the goal.

Spiritual Lesson

Maturidi concludes:

Dunya enters the hand, but must never enter the heart.

If wealth and children:

- push dhikr away,
- weaken prayer,
- reduce humility,

- distract the heart,

then the person is a **loser**, regardless of dunya success.

If wealth and children:

- strengthen gratitude,
- increase charity,
- deepen reliance on Allah,
- elevate dhikr,

then the person is a **winner**, regardless of dunya status.

In short:

The real loss is forgetting Allah.
The real success is remembering Him.

Surah al-Munāfiqūn – Verse 10

Arabic

وَأَنفِقُواْ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ

Tafsir

“And spend from what We have provided you before death comes to one of you, and he says, ‘My Lord, if only You would delay me for a short while, I would give charity and be among the righteous.’”

Maturidi Explains

After commanding believers **not to let wealth and children distract them from Allah** (v.9), Allah now gives the **remedy** for that distraction:

Spend.

Give.
Use wealth for Allah.
Do not wait until regret arrives.

This verse shifts the believer's mind from:

- clinging to wealth → to giving wealth,
- hoarding → to generosity,
- dunya → to akhirah,
- attachment → to detachment.

It is one of the greatest verses on **urgency of charity**, **reality of death**, and **regret of missed opportunities**.

1. "Spend from what We have provided you…"

(وَأَنفِقُواْ مِمَّا رَزَقْنَـٰكُم)

Key principles of rizq (provision):

(a) Provision is from Allah: "We have provided you."

Not from your effort alone.
Not from wealth alone.
Not from intelligence alone.

Maturidi emphasises:

"Provision is from Allah and the believer spends because Allah gave."

(b) "Mimmā razaqnākum" — Spend from *some* of it.

Allah does not say:

- “Give all your wealth.”
- “Give most of your wealth.”

He says:

Give from it.

Meaning:
Even a part of wealth, when given sincerely, brings blessing and removes attachment.

2. “Before death comes to one of you…”

(مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ)

This is the source of urgency.

Maturidi notes:

- Death is certain.
- Its timing is hidden.
- Its arrival is irreversible.
- Its regret is permanent.

Thus Allah warns:

Spend **before** death arrives, not after it is too late.

Many delay charity thinking:

- “Later I will give.”
- “When I have more.”
- “When I am older.”
- “When life settles.”

But death often interrupts plans. This verse cuts through all excuses.

3. The regret of the dying person:

(فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ)

He says:

“My Lord, if only You would delay me for a short time…”

Maturidi emphasises:

- he asks for **a small extension**,
- not years,
- not decades,
- just a little more time.

Why?

Because at the moment of death, he realises exactly what he should have done and exactly how little it would have cost him.

The “short while” shows:

He needs only enough time to fix what he neglected.

4. What does he want to do with the extra time?

Two things only:

(1) “So I would give charity…”

(فَأَصَّدَّقَ)

The first deed he wishes to do is:

Not pray.

Not fast.
Not make ḥajj.

Not recite Qur'an.
But give charity.

Why?

Because:

- charity purifies wealth,
- erases attachment,
- removes distraction from Allah,
- raises ranks,
- and is the first duty neglected by those attached to dunya.

Maturidi notes:

"Charity is the deed that reveals sincerity, for one gives up what the soul loves."

(2) "…and be among the righteous."

(وَأَكُن مِّنَ ٱلصَّٰلِحِينَ)

Meaning:

- "Let me fix my life."
- "Let me join the righteous."
- "Let me do one righteous action that establishes sincerity."

The sequence is profound:

Charity → leads to righteousness.

Charity is the doorway to all other good deeds because it breaks the love of dunya.

Maturidi's Insights

1. Charity is the antidote to the disease described in Verse 9.

Verse 9:
Do not let wealth distract you.

Verse 10:
Spend your wealth — that is how you prevent distraction.

Maturidi explains:

"The one who gives sincerely is protected from becoming enslaved by wealth."

2. Death reveals the true value of wealth.

At death:

- wealth loses meaning,
- investments become worthless,
- savings are irrelevant,
- titles evaporate,
- property stays behind.

But:

- charity remains,
- righteous deeds remain,
- sincerity remains.

Thus the dying wish is always to:

- give more,
- help more,
- detach more.

Never to gain more.

3. The dying person regrets not giving, never regrets not keeping.

Maturidi comments:

“No soul dies wishing it had kept more wealth. It dies wishing it had given more.”

This is a powerful psychological and spiritual insight.

4. Asking for delay is forbidden, unless it is to repent or give charity.

The Qur’an mentions no other request at death except:

- delay for charity,
- delay for repentance.

This shows their primacy in spiritual rescue.

5. Rizq is a trust, not ownership.

The verse begins:

“From what We have provided you.”

Meaning:

- You do not own it.
- You are entrusted with it.
- You will be asked about it.
- You must use it properly.

Maturidi emphasises:

Wealth is a test whose results appear at death.

Cross-References

- **63:9** — wealth and children must not distract.
- **2:254** — "Spend before the Day comes when no bargaining will help."
- **14:44** — regret at death is too late.
- **23:99–100** — the dying person begs to return.
- **57:7** — spend from what Allah has made you trustees over.

Spiritual Lesson

Maturidi concludes:

Spend before you are unable.

Give before regret arrives.

Detach before death detaches you forcibly.

Wealth is a blessing, but becomes a curse if:

- it distracts from Allah,
- it prevents charity,
- it fosters arrogance,
- it hardens the heart.

But it becomes salvation when:

- given sincerely,
- used to help others,

- spent for Allah,
- purified through zakāh and ṣadaqah.

Thus the believer should live with the prayer:

“O Allah, give me the tawfīq to spend before death comes.”

Surah al-Munāfiqūn – Verse 11

Arabic

وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ

Tafsir

“And Allah will never delay a soul when its appointed time comes. And Allah is Fully Aware of what you do.”

Maturidi Explains

This verse is the **final conclusion** to the entire Sūrah — a decisive closure to the warnings, the spiritual lessons, and the moral contrasts between:

- hypocrites vs believers,
- arrogance vs humility,
- hoarding wealth vs giving charity,
- illusion of honour vs true honour,
- heedlessness vs remembrance.

It completes the message of Verse 10:

- People delay charity,
- delay repentance,
- delay righteousness,

but death will not delay for them.

1. "Allah will never delay a soul when its appointed time comes."

(وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا)

This is one of the strongest negations in the Qur'an.

The word **"lan"** = absolute, permanent negation.

Meaning:

- No extension.
- No postponement.
- No negotiation.
- No bargaining.
- No excuses.

Maturidi emphasises:

"Death does not consult anyone. Nor does it arrive early or late.
It comes at the exact moment decreed."

Key implications in Maturidi theology:

(a) Allah's decree is precise

Every breath, heartbeat, and moment is measured.

(b) Death is fixed before birth

Agel (appointed term) is not random. It is written and cannot be altered.

(c) No amount of wealth can delay death

This directly destroys the hypocrites' belief that:

- wealth = protection
- status = security
- power = long life

Maturidi clarifies:

Not prophets, not kings, not tyrants, not the wealthy, no soul can delay death by even a moment.

2. Psychological and spiritual meaning:

Humans delay important actions because they assume:

- more time will come,
- tomorrow is guaranteed,
- repentance can be done later,
- charity can be done later,
- righteousness can be done later.

Allah cuts through this illusion:

You will not be given the "later" you imagine.

This verse is mercy, it wakes the heart before it is too late.

3. "And Allah is Fully Aware of what you do."

(وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ)

The final statement of the sūrah.

Why end with "al-Khabīr"?

Maturidi explains:

- **al-Khabīr** = the One perfectly aware of what is hidden:
    - motives,
    - intentions,
    - inner states,
    - sincerity,
    - hypocrisy,
    - fear,
    - hope.

Ending with this Name is deliberate:

- All your actions are known.
- All your delay is known.
- All your excuses are known.
- All your sincerity is known.
- All your charity is known.
- All your attachment to dunya is known.

Nothing is hidden.

Maturidi comments:

"Allah knows who gives while able,
who delays while capable,
who repents sincerely,
and who postpones until regret becomes useless."

This is the perfect ending to a sūrah about hypocrisy and sincerity.

Maturidi's Insights

1. The believer must act now — not later.

No verse of the Qur'an is more insistent on urgency:

- Charity now.
- Repent now.
- Obey now.
- Purify now.
- Detach now.

The hypocrite delays. The believer acts.

2. Death does not honour anyone's schedule.

People delay righteousness because they assume:

- "I will live till old age."
- "I have time."
- "My health is strong."
- "I will repent later."

But death is:

- sudden,
- unpredictable,
- indifferent to age or health,
- perfectly timed.

Thus the wise believer sees **every moment** as opportunity.

3. This verse completes the psycho-spiritual argument of the entire sūrah.

The sūrah exposes:

- the hypocrisy of delaying goodness,
- the arrogance of trusting wealth,
- the illusion of worldly honour,
- the blindness of distraction,
- the lack of dhikr,
- the false sense of security.

This verse ends it:

There is no delay. The gate closes. Act now.

4. Allah's knowledge is the final measure of value.

Not:

- society,
- wealth,
- status,
- tribe,
- accomplishments.

Allah's knowledge of the heart is what elevates or destroys.

He knows:

- who gives,

- who delays,
- who pretends,
- who strives,
- who believes,
- who lives with sincerity.

5. The verse is a mercy disguised as a warning.

It tells the believer:

Do not die with regret.
Do not meet Allah empty-handed.
Do not be of those who say "delay me" at the moment of death.

This verse pushes the soul to discover:

- urgency,
- sincerity,
- action,
- purpose.

Cross-References

- **63:10** — the dying person wishes to return only to give charity.
- **7:34** — every nation has a fixed term.
- **3:145** — no soul dies except by Allah's permission.
- **23:99–100** — the dying person begs to return, but cannot.
- **91:9–10** — successful is the one who purifies the soul; ruined is the one who corrupts it.

Spiritual Lesson

Maturidi concludes:

Every breath is a chance.

Every delay is a deception.
Every soul will meet its ajal.

Thus the believer's heart must say:

- "I will not wait."
- "I will not delay."
- "I will not be distracted."
- "I will give now."
- "I will purify now."
- "I will remember Allah now."

For when the appointed time comes:

- we cannot delay,
- we cannot return,
- we cannot negotiate,
- and we cannot rebuild what we neglected.

The wise believer lives **in readiness**, with deeds that travel ahead, and a heart awake to Allah.

Surah at-Taghābun – Verse 1

Arabic

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Tafsir

"Whatever is in the heavens and whatever is on the earth declares the perfection of Allah. To Him belongs the dominion, and to Him belongs all praise. And He is powerful over all things."

Maturidi Explains

Maturidi notes that this opening verse establishes the **cosmic foundations** upon which the entire sūrah rests:

- **tawḥīd** (divine oneness),
- **rubūbiyyah** (divine lordship),
- **malakūt** (divine dominion),
- **ḥamd** (perfection of praise),
- **qudrah** (unlimited power),
- **universal tasbīḥ** (all creation glorifies Allah).

Everything that follows in the sūrah —
belief and disbelief, obedience and disobedience, loss and gain is anchored in this foundational truth:
every created thing points back to Allah.

1. "Whatever is in the heavens and the earth glorifies Allah."

(يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ)

Maturidi explains that **tasbīḥ** here is:

- **real**, not metaphorical;
- each creature glorifies Allah in its own way;
- even lifeless objects testify to His perfection;
- nothing in creation is silent before its Creator.

He writes:

"Everything in creation is a sign (āyah) and a witness (shāhid).
Its existence praises Allah;
its order testifies to His wisdom;
its dependence shows His power."

Tasbīḥ includes:

- obedience of the angels,
- the order of the heavens,
- the instinct of animals,
- the growth of plants,
- the movement of stars,
- even the stillness of stones.

All proclaim:

"Allah is perfect. Allah is above all imperfection."

Thus the hypocrisy described in Sūrat al-Munāfiqūn is not normal — it is a **rebellion against a universe that submits naturally**.

2. "To Him belongs the dominion."

(لَهُ الْمُلْكُ)

Malk and mulk are absolute ownership.

Maturidi emphasises:

- Allah owns all creation,
- controls all governance,
- sustains all existence,
- needs no partner,
- shares no sovereignty.

This phrase silences:

- all pretenders to power,
- all tyrants,
- all pagans,
- all hypocrites who imagine influence grants honour.

Allah alone is **al-Malik**, the King whose dominion is unchallenged.

3. "To Him belongs all praise."

(وَلَهُ الْحَمْدُ)

This establishes:

- Allah is praised because He **deserves** it,
- praised because He is the source of all good,
- praised because He sustains and nurtures,
- praised even before creation existed,
- praised regardless of whether creation praises Him,
- praised in perfection beyond human conception.

Maturidi notes:

“Praise (ḥamd) is for His essence,
and thanks (shukr) is for His blessings.
Both are due to Him eternally.”

Thus Allah is both:

- **the only true King**,
- **the only true object of praise**.

4. “He is powerful over all things.”

(وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

This defines the divine attribute of **qudrah** in Maturidi theology:

- His power is eternal,
- unrestricted,
- unlimited,
- perfect,
- neither acquired nor increased,
- not dependent on creation,
- not manifested through change.

He is capable of:

- creation,
- resurrection,
- judgement,
- reward,
- punishment,

- miracles,
- sustaining every soul,
- reversing all human expectations.

Why end the verse with this?

Because the sūrah will later speak about:

- loss and gain,
- belief and disbelief,
- fear and hope,
- victory and accountability.

Thus Allah begins by reminding:

He is capable of all outcomes and every outcome belongs to Him.

Maturidi's Insights

1. Universal tasbīḥ exposes hypocrisy.

The universe is in a state of worship.
Hypocrites oppose it.
Believers join it.

Maturidi emphasises:

"The heart that does not glorify Allah
is out of harmony with creation itself."

2. Dominion (mulk) and praise (ḥamd) belong exclusively to Allah.

This destroys:

- paganism,

- idol worship,
- ancestor worship,
- political arrogance,
- the illusion of human sovereignty.

Human kings rule temporarily;
Allah rules eternally.

Human praise depends on deeds;
Allah's praise is intrinsic.

3. Allah's power guarantees justice.

Since Allah is *all-powerful*:

- the righteous will be vindicated,
- the wronged will be compensated,
- the arrogant will be humbled,
- every soul will be resurrected,
- nothing escapes His decree.

This sets the spiritual tone of the sūrah:
accountability is inevitable.

4. Wealth and children (from the previous sūrah) are part of His dominion.

Since **to Him belongs mulk**:

- rizq is from Him,
- honour is from Him,

- loss is from Him,
- trial is from Him.

Thus believers must not attach themselves to worldly illusions.

5. This verse connects creation to Creator and revelation to reality.

Everything in existence:

- praises Allah,
- submits to His decree,
- displays His power.

Thus the Qur'an is a message that aligns humans with the universal order.

Cross-References

- **57:1** — almost identical opening.
- **62:1** — same formula: everything glorifies Allah.
- **55:29** — "Every day He is bringing about a matter."
- **24:41** — every creature glorifies Allah, each knowing its own way.
- **3:189** — "To Allah belongs the dominion of the heavens and the earth."

Spiritual Lesson

Maturidi concludes:

The entire universe is in a state of submission. Do not be the one who stands against it.

This verse teaches:

- humility,
- awe,
- grounding,
- cosmic belonging,
- remembrance,
- detachment from arrogance.

The believer joins the song of creation, glorifying Allah with tongue, heart, and deed.

Surah at-Taghābun – Verse 2

Arabic

هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Tafsir

“He is the One who created you; yet among you are disbelievers and among you are believers. And Allah is All-Seeing of what you do.”

Maturidi Explains

This verse moves from the **cosmic** (v.1) to the **human**.
After establishing:

- universal tasbīḥ,
- divine dominion,

- absolute praise,
- perfect power,

Allah now shifts to humanity —
the only creature that *chooses* between faith and disbelief.

The verse establishes three foundational doctrines:

1. **Allah is the Creator of every human being**
2. **Human beings choose belief or disbelief**
3. **Allah sees every action, inward and outward**

Maturidi considers this verse one of the clearest proofs of:

- divine creation,
- human free will within divine decree,
- divine justice,
- moral accountability,
- theological balance between qadar and kasb.

1. "He is the One who created you…"

(هُوَ الَّذِي خَلَقَكُمْ)

This is a direct affirmation of:

- Allah's sole creatorship (khāliqiyyah),
- His ownership of every human life,
- His authority over human destiny,
- and His right to command and legislate.

Maturidi notes:

“Creation is exclusive to Allah; nothing besides Him creates essence or life.”

Creation (khalq) here includes:

- the body,
- the soul,
- the intellect,
- capacities,
- circumstances,
- lifespan.

By reminding humans of their createdness,
Allah removes:

- arrogance,
- claims of self-sufficiency,
- and excuses for disbelief.

2. “…so among you is the disbeliever and among you is the believer.”

(فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ)

This is one of the **clearest Qur’anic affirmations** of Maturidi theology regarding free will (ikhtiyār).

Allah created you — but did not compel your belief.

Maturidi explains the profound balance:

- Allah created the **being** (dhāt) of the human.
- He created the **capacity** (qudrah) for choice.
- He created the **power** (istitāʿah) to act.

- Humans **choose** belief or disbelief.
- Allah creates the **act** after the human chooses it (kasb = acquisition).
- Thus humans are responsible because **the choice is theirs**.

This verse refutes:

1. The Jabriyya (fatalists):

Who claim humans have *no* choice.

2. The Qadariyya and some Muʿtazila:

Who claim humans *create* their own actions.

Maturidi's position — and the position of Abu Hanifa — stands in the middle:

Allah creates the power, humans choose the act.
Allah creates the act in accordance with the choice and thus holds them accountable.

The verse precisely reflects this balance.

3. "Allah is All-Seeing of what you do."

(وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

This has a number of layers.

(a) There is no action Allah does not witness.

- inward intentions,
- outward actions,
- hidden deeds,
- subtle choices,

- private decisions.

(b) Divine sight (baṣr) is an eternal attribute.

Maturidi emphasises:

- Allah sees without eyes,
- without organs,
- without direction,
- without limitation,
- eternally and perfectly.

Divine sight is not metaphorical, it is real, eternal, and befitting His majesty.

(c) Accountability is unavoidable.

Why?

Because He sees:

- who rejects guidance,
- who accepts it,
- who acts righteously,
- who commits wrongdoing,
- who purifies the heart,
- who corrupts it.

Thus the previous verse (v.1) established power,
and this verse establishes **perfect surveillance**.

Maturidi's Insights

1. Allah created humans equal in creation — not equal in choice.

The same Creator,
the same human nature,
the same faculties.

But:

- Some choose belief.
- Some choose disbelief.

This proves:

Guidance is not random. Misguidance is not forced. Humans choose their path.

2. Creation is from Allah; kufr is from humans.

This is one of Maturidi's foundational axioms.

Allah creates the *capacity* for action,
not the *disbelief* itself.

Disbelief arises from:

- arrogance,
- denial,
- rebellion,
- spiritual blindness,
- turning away from truth.

Thus Allah is not the author of kufr;
He is the Creator of the person who chooses kufr.

This preserves:

- divine justice,
- divine purity,

- human accountability.

3. The verse reveals the dignity of belief and the ugliness of disbelief.

By placing *kāfir* and *mu'min* side by side:

- belief is elevated,
- disbelief is exposed.

Belief aligns with creation (tasbīḥ of verse 1).
Disbelief contradicts the entire cosmos.

4. Allah's knowledge and sight make hypocrisy impossible.

After Sūrat al-Munāfiqūn exposed hypocrites,
this verse teaches:

- You may deceive people,
- You may deceive your tribe,
- You may deceive yourself,

but:

You cannot deceive Allah. He sees everything.

Thus hypocrisy is the most foolish form of deception.

5. Human beings exist within divine wisdom.

Allah created:

- angels without choice,
- animals without moral burden,
- humans with free will.

This verse is an invitation:

"Choose belief.
Choose righteousness.
Choose gratitude."

Because Allah created you with the **capacity** to choose.

Cross-References

- **18:29** — "Let whoever wills believe, and whoever wills disbelieve."
- **76:3** — "We guided him to the path — he may be grateful or ungrateful."
- **91:8** — "Allah inspired the soul with its wickedness and its piety."
- **64:11** — nothing occurs except by Allah's permission, yet humans choose how they respond.
- **2:256** — "No compulsion in religion."

Each of these aligns with Maturidi theology.

Spiritual Lesson

Maturidi concludes:

Every human is created by Allah, but not every human chooses Allah.

The universe glorifies Him, but some hearts refuse.

This verse calls the believer to:

- recognise divine creation,
- choose faith willingly,
- purify intention,

- live under Allah's gaze,
- appreciate the honour of being a believer.

The real victory is not being created, **but choosing belief after being created.**

Surah at-Taghābun – Verse 3

Arabic

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ ٱلْمَصِيرُ

Tafsir

"He created the heavens and the earth in truth, and He shaped you and made your forms beautiful. And to Him is the final return."

Maturidi Explains

This verse establishes three theological pillars:

1. **Allah's creation of the universe is founded upon truth (al-ḥaqq).**
2. **Allah created and perfected the human form.**
3. **Every soul returns to Him in the end.**

Together, these truths crush atheism, nihilism, materialism, and all claims that life is random, purposeless, or without accountability.

Maturidi treats this verse as a **refutation of all false worldviews**:

- those who deny a Creator,
- those who attribute creation to chance,

- those who deny purpose,
- those who deny resurrection,
- those who deny accountability.

After declaring in Verse 2 that humanity is divided into believers and disbelievers. Allah now explains the cosmic and existential context that makes disbelief foolish.

1. "He created the heavens and the earth *in truth*."

(خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ)

Maturidi explains that **"bil-ḥaqq"** has multiple layers:

A. With purpose

Nothing is random.
Everything has meaning.
The universe is intentional.

B. With wisdom

Every law, every pattern, every proportion reflects:

- divine knowledge,
- divine planning,
- divine justice.

C. With justice

Creation is not unjust or arbitrary;
it leads to a Day of Judgement.

D. With truthfulness

Creation itself testifies to the truth of Allah. It is a witness against the atheist, the denier, and the polytheist.

E. For a true end

Creation is not circular or meaningless —
it leads to resurrection, judgement, and final destiny.

Thus, Maturidi states:

"The universe is created upon truth and the return is to the One who created it in truth."

2. "And He shaped you…"

(وَصَوَّرَكُمْ)

Allah did **not** merely create humans —
He shaped (ṣawwara) them with precision, detail, and balance.

Maturidi emphasises:

- human form,
- physical design,
- spiritual design,
- intellectual capacity,
- emotional depth,
- moral potential,

all of this is part of "taṣwīr" — Allah's artistry and intentionality.

This verb "ṣawwara" is one of Allah's Beautiful Names: **al-Muṣawwir**.

It indicates:

- proportion,
- harmony,
- differentiation,

- individuality.

No two humans in history are perfectly identical. This is a sign of divine craftsmanship.

3. "…and made your forms beautiful."

(فَأَحْسَنَ صُوَرَكُمْ)

This phrase is profound.

(A) Physical beauty

Allah created humans upright, balanced, symmetrical.

Maturidi says:

"No creature possesses the balance of form that humans do."
(Al-taʿdīl waʾl-taqwīm)

(B) Intellectual beauty

The ability to:

- reason,
- reflect,
- choose good,
- recognise truth.

(C) Moral beauty

Humans are capable of:

- generosity,
- humility,
- sincerity,
- worship.

(D) Spiritual beauty

The heart can know Allah
in a way no other creature can.

Thus Allah beautified humans in **all** dimensions.

This makes disbelief even more irrational, the One who perfected your form deserves your obedience.

4. "And to Him is the return."

(وَإِلَيْهِ الْمَصِيرُ)

This is the decisive ending of the verse.

Maturidi explains:

- If creation is purposeful,
- and humanity is intentionally designed,
- then the only logical conclusion is accountability.

"All return to Him" means:

A. Death is the meeting point.

Every soul will return to the One who created it.

B. Resurrection is certain.

Just as creation was in truth,
resurrection is in truth.

C. Accountability is inevitable.

Actions are seen (Verse 2),
and the return is to the One who sees.

D. No one can escape.

Kings, hypocrites, tyrants, believers all return equally.

E. The sūrah prepares the heart for "the Day of Mutual Loss and Gain" (at-Taghābun).

This is the Day:

- some win everything,
- some lose everything.

All of this is implied by "al-maṣīr."

Maturidi's Insights

1. Purposeful creation refutes nihilism.

This single phrase — "created in truth" —
destroys:

- atheism,
- fatalism,
- nihilistic philosophies,
- claims that life is meaningless.

Life has:

- a beginning with purpose,
- a middle with guidance,
- an end with judgement.

2. Human form reflects divine wisdom.

Maturidi sees the human body and soul as signs of:

- Allah's power,

- Allah's wisdom,
- Allah's artistry.

Thus rejecting the Creator is rejecting oneself.

3. The division between believer and disbeliever (Verse 2) occurs in a purposeful universe.

Since the universe is created "in truth,"
those who disbelieve oppose both:

- revelation,
- and the design of reality itself.

4. Allah's shaping of humans demands gratitude.

The one who:

- formed you,
- sustained you,
- gave you your capacity,

is the One you will return to.

Thus gratitude is the **natural response** to creation.

5. "Return to Allah" is both comfort and warning.

For believers:

- relief,
- justice,
- reunion,

- mercy.

For deniers:

- accountability,
- exposure,
- regret,
- loss.

Maturidi says:

"The return makes clear the foolishness of disbelief and the wisdom of faith."

Cross-References

- **95:4** — "We created man in the best form."
- **3:191** — the heavens and earth created "with truth."
- **32:7** — "He perfected everything He created."
- **23:12–16** — human creation and final return.
- **64:11** — every trial is by Allah's permission.
- **67:2** — He created life and death to test you.

Spiritual Lesson

Maturidi concludes:

You were created with purpose.

You were shaped with perfection. And you will return to the One who created you.

The believer should reflect:

- “Allah created me with wisdom.”
- “Allah shaped me beautifully.”
- “Allah watches my actions.”
- “Allah will bring me back to Him.”

This verse anchors the heart in:

- gratitude,
- obedience,
- humility,
- preparation,
- surrender to divine purpose.

Surah at-Taghābun – Verse 4

Arabic

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Tafsir

“He knows whatever is in the heavens and the earth, and He knows whatever you conceal and whatever you reveal. And Allah is All-Knowing of what lies within the hearts.”

Maturidi Explains

This verse builds upon the previous three:

- Verse 1: Allah’s *universal dominion*

- Verse 2: Human division into believer and disbeliever
- Verse 3: Purposeful creation and inevitable return

Now Verse 4 establishes that **divine knowledge** encompasses:

- the cosmos,
- the earth,
- the human soul,
- the hidden conscience,
- and the deepest secrets.

This verse crushes:

- hypocrisy,
- secret disbelief,
- hidden rebellion,
- pretended righteousness,
- and any illusion that Allah does not know.

It is a mirror held to the human heart.

1. "He knows what is in the heavens and the earth."

(يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ)

Divine knowledge (ʿilm) extends to:

- every atom,
- every soul,
- every angel,
- every star,

- every heartbeat,
- every leaf that falls,
- every whisper of the unseen world.

Maturidi emphasises:

"His knowledge is eternal, without increase or decrease, encompassing both the infinite and the infinitesimal."

This affirms:

- Allah's complete, perfect knowledge of creation;
- no event is hidden;
- no existence escapes His knowing.

Thus, disbelief is irrational, you cannot escape the One who knows everything.

2. "And He knows what you conceal…"

(وَيَعْلَمُ مَا تُسِرُّونَ)

This is the beginning of a transition
from **cosmic knowledge** to **intimate knowledge**.

What humans conceal includes:

- intentions,
- motives,
- private thoughts,
- the inner whisper (waswasa),
- desires,
- unspoken beliefs,

- unexpressed doubts,
- hidden hypocrisy.

Maturidi says:

"Allah knows the movement of the heart before the tongue speaks and before limbs act."

This directly rebukes the hypocrites who imagine they can conceal disbelief behind Islamic speech.

3. "…and what you reveal."

(وَمَا تُعْلِنُونَ)

Allah knows also:

- spoken words,
- outward deeds,
- public behaviour,
- open statements,
- expressed beliefs.

This establishes **perfect symmetry**:

Nothing hidden or open is outside His knowledge.

Thus:

- The believer's sincerity is known.
- The hypocrite's deceit is known.
- The sinner's repentance is known.
- The oppressor's actions are known.

There is no hiding place.

4. “And Allah is All-Knowing of what lies within the hearts.”

(وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

This is the most penetrating line of the verse.

“Dhāt as-sudūr” means:

- the content of the hearts,
- the very essence of thoughts,
- the inner core of intentions,
- the state behind the state,
- the origin of motives,
- what a person hides even from themselves.

Maturidi explains:

“Allah knows the heart more than the heart knows itself.”

This includes knowledge of:

- sincerity,
- arrogance,
- fear,
- despair,
- hidden faith,
- hidden disbelief,
- hypocrisy,
- spiritual diseases,
- moral quality.

This is divine knowledge at the **deepest level of human interiority**.

Maturidi's Thoughts

1. It completes the proof of divine justice.

If Allah sees:

- actions (v.2),
- creation (v.3),
- the cosmos (v.4),
- the heart (v.4),

then reward and punishment on Yawm at-Taghābun are perfectly just.

2. It destroys the foundation of hypocrisy.

The hypocrites act through:

- secret malice,
- inner disbelief,
- outward performance.

This verse obliterates the illusion that Allah does not know.

3. It is a comfort to believers.

Because Allah sees:

- hidden good deeds,
- secret sacrifices,
- suppressed tears,

- sincere intentions,
- unspoken duʿā’.

Even if the world ignores your sincerity, Allah never does.

4. It teaches the believer to purify the heart.

Since Allah sees:

- pride,
- greed,
- envy,
- anger,
- hidden desires,

this verse becomes a command:

Purify your heart, because your heart is always seen by Allah.

Maturidi’s Insights

1. Divine knowledge is essential, eternal, and unrestricted.

Allah’s knowledge does not change.
He does not “discover.”
He is never surprised.

This refutes:

- anthropomorphists,
- philosophers who claim Allah only knows universals,
- Mu‘tazila who limit divine knowledge.

Maturidi insists:

“Allah knows every particle as well as every totality.”

2. Inner intention has more weight than outer action.

Two people may perform the same action:

- one sincerely,
- one hypocritically.

Only Allah knows perfectly.

Thus the believer must focus on **inner truth**, not outward display.

3. The heart is the arena of salvation.

Since Allah is “ʿAlīm bidhātiṣ-ṣudūr”:

- a corrupt heart ruins deeds,
- a sincere heart elevates deeds.

Thus:

“Rectification begins in the heart.”

4. Divine knowledge removes excuses.

Humans often say:

- “No one knows my struggle.”
- “No one knows my sincerity.”
- “No one knows my pain.”

Allah responds:

“I know what is in your heart.”

This is mercy.

But hypocrites say:

- "No one knows my deceit."
- "No one knows my hidden rejection."

To them, this verse is terror.

5. Knowledge of hearts proves the reality of resurrection.

If Allah knows the heart:

- intentions,
- hidden sins,
- unspoken motives,

then the Day of Judgement must occur for these inner states to be judged.

Cross-References

- **50:16** — "We are closer to him than his jugular vein."
- **2:284** — Allah will hold you accountable for what is in yourselves.
- **3:29** — Allah knows what is hidden in the breasts.
- **64:2** — Allah sees what you do (previous verse).
- **59:19** — those who forget Allah, He makes them forget themselves.

Spiritual Lesson

Maturidi concludes:

If Allah knows the heavens, the earth, your deeds, your tongue, and your heart —

then live a life worthy of His Sight.

This verse invites the believer to:

- sincerity,
- humility,
- purification of intention,
- truthfulness before Allah,
- remembering His watchfulness,
- guarding the heart from disease.

For Allah sees:

- the hidden longing of the sincere,
- the hidden treachery of the hypocrite,
- the hidden wounds of the believer,
- the hidden arrogance of the denier.

Thus:

Purify what only Allah can see.

Surah at-Taghābun – Verse 5

Arabic

أَلَمْ يَأْتِكُمْ نَبَأُ ٱلَّذِينَ كَفَرُواْ مِن قَبْلُ فَذَاقُواْ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Tafsir

“Has there not come to you the news of those who disbelieved before? They tasted the evil consequences of their deeds, and for them is a painful punishment.”

Maturidi Explains

After affirming:

- Allah’s universal knowledge (v.4),
- His power (v.1),
- His creation (v.2–3),
- His seeing of all deeds (v.4),

Allah now shifts to **historical proof**, examples of past nations destroyed due to disbelief.

This is a hallmark of Maturidi tafsīr:

Allah establishes truth through:
creation → reason → revelation → history.

This verse warns:

- disbelief has consequences,
- the pattern never changes,
- history itself is a witness against those who deny.

1. “Has the news not come to you…?”

(أَلَمْ يَأْتِكُمْ)

This rhetorical question does several things:

A. Appeals to knowledge

“You already know this.”

B. Awakens conscience

“How can you know and still ignore?”

C. Removes excuses

“You cannot plead ignorance.”

D. Invites reflection

“Think. Ponder. History teaches truth.”

Maturidi notes:

This is not new information. It is a reminder of what humans already know.

2. “…the news of those who disbelieved before?”

(نَبَأُ ٱلَّذِينَ كَفَرُواْ مِن قَبْلُ)

“Naba’” means:

- a weighty, serious, momentous report
  that affects the listener’s life.

Which nations?

Maturidi mentions:

- ʿĀd,
- Thamūd,
- Pharaoh,
- Qārūn,
- the people of Nūḥ,

- the people of Lūṭ,
- the people of Shuʿayb.

All of them:

- denied truth,
- rejected prophets,
- were arrogant,
- disobeyed,
- refused repentance.

And all of them were destroyed.

Why mention them?

Because:

- history repeats,
- the disease of denial is the same,
- the outcome is the same.

3. "They tasted the evil consequences of their deeds…"

(فَذَاقُواْ وَبَالَ أَمْرِهِمْ)

This is a powerful phrase.

"Wabāl" means:

- a heavy burden,
- a destructive consequence,
- an outcome that crushes the one who caused it.

"Tasting" indicates:

- immediacy,
- certainty,
- personal experience.

They didn't merely *hear* about consequences , they **tasted** them.

Maturidi explains:

- It refers to punishment in this world:
    - destruction,
    - drowning,
    - storms,
    - earthquakes,
    - humiliation,
    - loss of power.
- And it also symbolizes the beginning of punishment in the next life.

Key point:

Their punishment was the direct result of their own deeds, not injustice from Allah.

This reinforces divine justice.

4. "…and for them is a painful punishment."

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

This refers to **the Hereafter**.
Their worldly punishment was only the beginning.

"ʿAdhāb alīm" means:

- pain that penetrates,
- punishment that continues,
- suffering that is real and serious,
- torment that reflects their crimes.

Maturidi states:

“Punishment is proportionate to the act in divine justice.”

Their denial was:

- arrogant,
- conscious,
- knowing,
- repeated.

Their punishment matches:

- the severity of their rebellion,
- the depth of their denial.

Maturidi’s Thoughts

1. It confirms that disbelief always leads to destruction.

Disbelief is not a neutral stance —
it is a self-destructive path.

2. It warns the hypocrites of Madinah.

Their arrogance mirrors past nations.

3. It comforts the believers.

Allah will judge tyrants, rejecters, and enemies of truth.

4. It proves the truth of resurrection.

If Allah punished past nations,
He will punish future ones.

5. It uses history as evidence.

Maturidi often says:

"History is the Qur'an of time."

Past events verify divine threats.

Maturidi's Insights

1. Allah punishes only after sending guidance.

All destroyed nations:

- received a prophet,
- received clarity,
- received signs,
- rejected knowingly.

Thus punishment is never arbitrary.

2. Disbelief harms the disbeliever first.

"Wabāl" indicates:

- self-inflicted harm,
- consequences created by one's own actions.

No one is punished for another's sin.
Disbelievers bring destruction on themselves.

3. Divine punishment is a warning for the living.

This verse says:

“Look at past nations —
lest you repeat their mistakes.”

History is a teacher.

4. Divine justice is inescapable.

There is:

- punishment in dunya (initial taste),
- punishment in ākhirah (complete reality).

The hypocrite and disbeliever should fear both.

5. The believer should reflect on history spiritually.

By studying:

- ʿĀd,
- Thamūd,
- Firʿawn,

the believer learns:

- humility,
- gratitude,
- steadfastness,
- trust in Allah’s justice.

Cross-References

- **29:40** — Allah seized each nation with a different punishment.
- **40:82** — travel the earth and see the ending of those before.
- **11:101** — Allah did not wrong them; they wronged themselves.
- **14:9–13** — the pattern of nations rejecting prophets.
- **54:16** — "So taste My punishment."

Spiritual Lesson

Maturidi concludes:

History is not a story — it is a warning.

Every destroyed nation shared the same disease:

- arrogance,
- denial,
- love of dunya,
- hatred of truth,
- refusal to repent.

This verse teaches:

- Learn from their fate.
- Do not repeat their arrogance.
- Do not ignore warning signs.
- Avoid the path that leads to destruction.
- Embrace humility and faith.

For:

The present always mirrors the past and the future always mirrors the present.

Surah at-Taghābun – Verse 6

Arabic

ذَٰلِكَ بِأَنَّهُ كَانَتْ تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَقَالُوٓاْ أَبَشَرٌ يَهْدُونَنَا فَكَفَرُواْ وَتَوَلَّواْ ۖ وَّٱسْتَغْنَى ٱللَّهُ ۚ وَٱللَّهُ غَنِىٌّ حَمِيدٌ

Tafsir

"That was because their messengers came to them with clear proofs, but they said, 'Shall human beings guide us?' So they disbelieved and turned away. And Allah had no need of them; Allah is Free of all needs, Praiseworthy."

Maturidi Explains

This verse explains *why* earlier nations faced destruction (as described in verse 5). Allah does not punish arbitrarily — He punishes **after proof**, **after clarity**, and **after the complete removal of excuses**.

It describes three stages:

1. **Messengers came with clear evidences.**
2. **The people rejected guidance because they were arrogant about human messengers.**
3. **They turned away, so Allah abandoned them — for He needs no one.**

This verse is one of the strongest in establishing:

- the perfection of divine justice,
- the completeness of prophetic evidence,
- the spiritual disease of arrogance,
- and the absolute independence of Allah.

1. "That was because…" (ذَٰلِكَ بِأَنَّهُ)

Maturidi highlights that *b'anna* signals **a causal explanation**:

Allah's punishment of earlier nations was **not random**,
not cruel,
not without reason.

It was the *result* of their own choices.

This is a hallmark of Maturidi theology:

Allah never punishes without proof.
Punishment always follows evidence.

2. "…their messengers came to them with clear proofs."

(كَانَتْ تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ)

"Bayyināt" means:

- evidences,
- miracles,
- rational proofs,
- clear arguments,
- signs that are unmistakable.

Maturidi emphasises:

- The messengers brought both **intellectual proofs** and **miraculous proofs**.
- Their message appealed to both **reason** and **revelation**.
- No nation was ever punished until truth was fully clarified.

Thus:

Their destruction was not due to ignorance, but deliberate rejection after certainty.

3. "They said: Shall human beings guide us?"

(فَقَالُوٓاْ أَبَشَرٞ يَهۡدُونَنَا)

This captures the *spiritual disease* of past nations:

Arrogance toward human messengers.

They objected:

- "Why a human prophet?"
- "Why someone like us?"
- "Why not an angel?"
- "Why not someone wealthy?"
- "Why not someone powerful?"

Maturidi explains:

They believed guidance must come from *something extraordinary*, not a human being.

But Allah intentionally sends:

human prophets to human beings

so that:

- the message is understandable,
- the prophet becomes a model,
- people cannot claim the message is unattainable.

The objection "human beings guide us?" reveals **pride**, not logic.

4. "So they disbelieved and turned away."

(فَكَفَرُواْ وَتَوَلَّواْ)

Maturidi notes:

- First: **kafaru** – a conscious theological rejection.
- Then: **tawallaw** – turning away physically and morally.

Thus:

1. **Internal denial**,
2. **External refusal**.

This is the classic pattern of spiritual downfall:

- Arrogance leads to disbelief,
- disbelief leads to abandonment of guidance,
- abandonment leads to destruction.

5. "And Allah had no need of them."

(وَٱسْتَغْنَى ٱللَّهُ)

A deeply theological statement.

Allah's "istighnā'" means:

- He is independent,

- He needs no worshipper,
- No act benefits Him,
- No disobedience harms Him.

Maturidi emphasises:

Allah loses nothing when people reject Him.
They lose everything when they reject Allah.

Messengers call people *for their benefit*, not because Allah needs followers.

Their rejection harms only themselves.

6. "And Allah is Free of all needs, Praiseworthy."

(وَٱللَّهُ غَنِىٌّ حَمِيدٌ)

Two names:

Al-Ghaniyy —

The One who needs nothing and no one.

Al-Hamid —

The One who deserves all praise in Himself,
whether creation praises Him or not.

Maturidi comments:

- Even if all creation rejected Him,
  His perfection remains unchanged.
- Even if all creation praised Him,
  it would not increase His majesty.

Thus:

Guidance is a mercy to humanity, not a need of Allah.

Maturidi's Insights

1. Human prophets are a divine mercy.

Sending human messengers makes guidance:

- comprehensible,
- imitable,
- practical.

Rejecting them because they are human is rejecting Allah's wisdom.

2. Arrogance is the root of disbelief.

The objection "Shall humans guide us?"
It is the same objection the philosophers, Quraysh, and modern skeptics use today.

They want:

- angels,
- miracles on demand,
- supernatural phenomena.

Allah wants:

- humility,
- reflection,
- submission to truth.

3. Allah's justice is perfect.

Punishment came:

- *after proofs*,
- *after signs*,
- *after warnings*.

Thus:

No one is ever punished unjustly.

4. Allah is absolutely independent.

This verse destroys:

- anthropomorphic interpretations,
- the claim that Allah "needs worship",
- any belief that Allah "benefits" from creation.

The relationship is entirely for the benefit of the worshipper.

5. Religion is a test of humility.

People rejected prophets not because the proofs were insufficient, but because their **egos** were too inflated.

As Maturidi says:

"Arrogance blinds even in the presence of certainty."

Cross-References

- **17:94** — people rejected prophets because they were human.
- **21:7–8** — all prophets were human beings who ate and lived among people.
- **14:10–11** — their objection: "You are only humans like us."

- **29:18** — "If you reject, nations before you rejected — the messenger only conveys."
- **3:97** — Allah is "Ghaniyy" free of all needs.

Spiritual Lesson

Maturidi concludes:

The real disease of past nations was not lack of proof, it was arrogance.

They did not want to follow human prophets
because they believed themselves *too important*,
too intelligent,
too elite,
too self-sufficient.

This verse warns:

- Do not let pride block truth.
- Do not measure revelation by ego.
- Do not repeat the mistakes of past nations.
- Humility is the gate of guidance.

For:

Allah needs no one, but every soul needs Allah.

Surah at-Taghābun – Verse 7

Arabic

زَعَمَ ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن يُبۡعَثُواْۚ قُلۡ بَلَىٰ وَرَبِّي لَتُبۡعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلۡتُمۡۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ

Tafsir

“The disbelievers claim that they will never be resurrected. Say: ‘Yes indeed, by my Lord, you will surely be resurrected — then you will surely be informed of what you did.’ And that is easy for Allah.”

Maturidi Explains

This verse establishes **three foundations of Islamic creed**:

1. **Resurrection is real and certain.**
2. **Every deed will be accounted for.**
3. **Nothing is difficult for Allah.**

It refutes the primary doubts of the pagans of Quraysh and earlier deniers who viewed resurrection as “impossible” because they compared divine power to human limitations.

Maturidi emphasises that the verse addresses:

- the metaphysical nature of resurrection,
- the psychology of denial,
- and the principle of divine omnipotence.

1. “The disbelievers claim…”

(زَعَمَ ٱلَّذِينَ كَفَرُوا)

The word *zaʿama* in Arabic means:

- to assert falsely,
- to make a baseless claim,
- to hold an opinion without proof.

Maturidi highlights:

The Qur'an uses *zaʿama* to expose the **emptiness** of their reasoning.

Their denial of resurrection was not due to evidence —
it was a *claim*, born from arrogance and wishful thinking.

Why did they deny resurrection?

Maturidi identifies three reasons:

1. **Because they feared accountability.**
   If no resurrection exists, then no judgment exists.
2. **Because they projected human weakness onto Allah.**
   They assumed:
   "If we cannot resurrect the dead, neither can God."
3. **Because they saw the world only through materialist eyes.**
   They could not comprehend a non-material reality.

Thus their denial was **psychological**, not rational.

2. "They will never be resurrected."

(أَن لَّن يُبْعَثُوا)

This was their core doctrine:

- "There is no afterlife."
- "Our bones cannot be restored."
- "Death is the end."

Maturidi explains:

They equated annihilation of the body
with annihilation of the soul.

But resurrection concerns:

- restoration by divine command,
- not reconstruction by human effort.

Allah is not limited by what humans can or cannot do.

3. "Say: Yes indeed, by my Lord, you will surely be resurrected."

(قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ)

The Qur'an commands the Prophet ﷺ to respond with:

- **certainty**
- **emphasis**
- **oath**
- **repetition**
- **force**

The oaths intensify the certainty:

- **Balaa** — Strong refutation
- **Wa Rabbī** — Oath by Allah Himself
- **Latu'bathunna** — Double emphasis (lam + nūn)

Maturidi notes:

The resurrection is so certain that Allah Himself commands an oath as proof.

This is rare in the Qur'an, showing the **centrality of resurrection** in Islamic belief.

4. "Then you will surely be informed of what you did."

(ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ)

This is the second foundational doctrine of the verse:

Perfect accountability.

Maturidi explains:

- Every deed, large or small,
- every word,
- every intention,
- every hidden motive,

will be disclosed — not merely recorded.

"Tunabba'unna" means:

You will be told in detail,
with proof,
without the possibility of denial.

This reflects:

- divine justice,
- perfect knowledge,
- perfect fairness.

No one will be wronged.

5. "And that is easy for Allah."

(وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ)

Maturidi highlights this clause as the **theological pivot**.

Why?

Because the pagans denied resurrection thinking it was "difficult."

Allah responds:

- Creating from nothing is easy.
- Resurrecting what already existed is easier.
- Difficulty and ease apply to creatures,
  not to Allah.

This is a foundational Maturidi principle:

Allah is not subject to human categories such as difficulty, effort, time, or fatigue.

To Allah:

- creation,
- death,
- life,
- resurrection

are all the same.

Maturidi's Insights

1. Denial of resurrection is rooted in arrogance, not logic.

People deny what they fear.
Resurrection terrifies those who live heedlessly.

Thus they deny the afterlife to silence the conscience.

2. Resurrection is rational and consistent with divine wisdom.

Maturidi offers strong rational arguments:

- If there is no resurrection,
  then oppression goes unpunished
  and righteousness goes unrewarded, contradicting divine justice.

- If Allah can create from nothing, resurrection is not more difficult.

3. The oath "By my Lord" shows the Prophet's authority.

The Prophet ﷺ becomes the spokesman of divine truth.
Resurrection is affirmed not only by revelation
but by Prophetic testimony itself.

4. Accountability gives meaning to earthly life.

Without resurrection:

- moral obligation collapses,
- evil becomes consequence-free,
- justice becomes impossible.

Thus the belief in resurrection is the foundation of ethics.

5. Divine power transcends all human limitations.

Human minds struggle with:

- how dry bones can be restored,
- how memories can be recalled,
- how scattered atoms can be reassembled.

Maturidi says:

These are difficulties only for creation.
They are not difficulties for Allah.

Cross-References

- **36:78–79** — "He who created them in the first place will resurrect them."
- **17:49** — "Shall we really be raised anew?"
- **23:82–84** — repeated denials of resurrection by the pagans.
- **64:7** — continues exposing their doubts.
- **99:7–8** — every atom of deed will be shown.

Spiritual Lesson

Maturidi concludes:

The verse teaches the believer to live with two certainties:

1. **You will be resurrected.**
2. **You will be shown every deed you ever did.**

This certainty:

- humbles the heart,
- disciplines the ego,
- strengthens obedience,
- destroys arrogance,
- and anchors life in purpose.

For the one who knows he will stand before Allah, life becomes a journey of sincerity and preparation.

Surah at-Taghābun – Verse 8

Arabic

فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِيٓ أَنزَلۡنَاۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ

Tafsir

"So believe in Allah, His Messenger, and the Light which We have sent down. And Allah is fully aware of what you do."

Maturidi Explains

After refuting the claim that resurrection is impossible (verse 7), this verse commands:

1. **Belief in Allah**
2. **Belief in His Messenger ﷺ**
3. **Belief in the "Light" sent down — the Qur'an**

Maturidi says this verse represents the **entire structure of īmān**, combining:

- **The One who sends** (Allah),
- **The one who conveys** (the Messenger ﷺ),
- **The message conveyed** (the Qur'an).

Belief is incomplete without all three.

1. "So believe in Allah…"

(فَـَٔامِنُواْ بِٱللَّهِ)

The conjunction **fa-** ("so…") shows **consequence**:

Because resurrection is certain
and accountability is certain,
belief is the only rational response.

Belief in Allah, according to Maturidi, includes:

- His existence,
- His oneness,
- His eternal attributes,
- His perfect justice,
- His power over resurrection,
- His independence from creation.

This is *foundational theology*:
When Allah reveals absolute truth, the servant must submit.

2. "…and His Messenger…"

(وَرَسُولِهِۦ)

Belief in the Messenger ﷺ is the natural continuation of belief in Allah because:

- Allah is known through revelation.
- Revelation is known through the Prophet.
- The Prophet is known through his message.

Thus:

Imān in Allah without the Messenger is incomplete.
Imān in the Messenger without Allah is impossible.

Maturidi stresses:

- The Prophet ﷺ is the **last** messenger.

- His message is universal.
- Rejecting him means rejecting Allah Himself.

The verse establishes **two inseparable pillars** of faith.

3. "…and the Light which We have sent down."

(وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا)

"Nūr" (Light) refers primarily to **the Qur'an**.

Maturidi explains why the Qur'an is called **Light**:

a) Because it exposes truth from falsehood.

Light reveals what was hidden.

b) Because it guides hearts like a lamp in darkness.

c) Because it removes spiritual blindness.

One cannot walk in life correctly without it.

d) Because it illuminates the mind.

It contains:

- proofs,
- wisdom,
- rational clarity.

e) Because all guidance returns to it, every creed, law, ethic, and principle.

Thus, in Maturidi theology, "Light" is not metaphorical only, it is **spiritual reality**.

4. "Which We have sent down"

(أَنزَلْنَا)

Maturidi emphasises:

- Revelation is **not human reasoning**,
- not philosophical speculation,
- not the Prophet's personal thinking.

It is **inspired**, **sent down by Allah Himself**.

This refutes:

- philosophers who deny revelation,
- dualists who believe in independent divine forces,
- anthropomorphists who attribute human qualities to God,
- Muʿtazila who elevated reason above revelation.

Revelation is divine, and its authority is supreme.

5. "And Allah is fully aware of what you do."

(وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

This clause is both:

- encouragement,
- and threat.

"Al-Khabīr" means:

- one who knows the hidden,
- one who knows the subtle,
- one who knows the depth of actions,
- one who knows intentions behind deeds.

Maturidi emphasises:

Allah's awareness includes not only what you do, but *why* you do it.

Thus:

- sincerity in belief is rewarded,
- hypocrisy in belief is exposed,
- obedience is known,
- rebellion is known.

Maturidi's Insights

1. Faith has three inseparable pillars.

- **Allah** → the Source
- **Messenger** → the conveyor
- **Qur'an** → the guidance

Rejecting any destroys all.

2. "Light" means the Qur'an is a living, active force.

It heals:
"We send down the Qur'an as healing and mercy." (17:82)

It guides:
"A light and clear Book." (5:15)

It transforms:
"Guides to what is most upright." (17:9)

Thus, Qur'anic guidance is not symbolic, it is *actual illumination*.

3. Knowledge of Allah must come through revelation, not pure reason alone.

Maturidi balances reason and revelation:

- Reason establishes God's existence.
- Revelation defines His nature and commands.

The verse proves:

Belief must follow revelation.

4. Resurrection demands accountability; accountability demands belief.

If one is to be resurrected
and informed of every deed (v.7),
then belief becomes obligatory.

Thus:

- theology,
- ethics,
- resurrection,
- prophecy

are interconnected.

5. Allah's knowledge is absolute.

Al-Khabīr means:

- Allah knows secrets,
- knows motives,

- knows sincerity,
- knows hypocrisy.

Actions without sincerity may deceive people, but they cannot deceive Allah.

Cross-References

- **4:136** — Believe in Allah, His Messenger, and His Book.
- **7:158** — The Messenger is sent to all humanity.
- **39:22** — Qur'an as "light from the Lord."
- **57:9** — Allah sent down "clear proofs and a radiant light."
- **64:7** — Resurrection is certain, thus belief is obligatory.

Spiritual Lesson

Maturidi concludes:

This verse is the **heart of Surah at-Taghābun**:

- Believe in Allah.
- Believe in the Messenger ﷺ.
- Believe in the Light (the Qur'an).
- Know that Allah sees all.

Imān is not a single concept, it is a constellation of three lights:

The Light of Allah

The Light of Prophethood

The Light of Revelation

Whoever carries these lights will never walk in darkness.

Surah at-Taghābun – Verse 9

Arabic

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ ۖ ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُدْخِلْهُ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

Tafsir

"[Remember] the Day He will gather you for the Day of Gathering — that is the Day of mutual loss and gain. And whoever believes in Allah and does righteous deeds, He will absolve him of his sins and admit him to Gardens beneath which rivers flow, to abide therein forever. That is the supreme triumph."

Maturidi Explains

This verse is among the most powerful in the entire surah, establishing:

- **The certainty of the Final Gathering**
- **The meaning of the Day of Taghābun**
- **The conditions of salvation**
- **The nature of divine mercy**
- **The definition of "true success"**

Maturidi explains each component with theological depth.

1. "The Day He gathers you…"

(يَوْمَ يَجْمَعُكُمْ)

The Qur'an calls the Resurrection **a gathering** because:

- all humans from all eras,
- jinn,
- angels,
- prophets,
- disbelievers,
- hypocrites,
- nations,

are brought together in one place.

Maturidi notes:

This universal gathering establishes **perfect justice**:

- no one escapes,
- no one hides,
- no one disappears into history.

Every human being will stand before the One who created him.

2. "For the Day of Gathering"

(لِيَوْمِ ٱلْجَمْعِ)

The repetition emphasises:

- certainty,
- universality,
- inevitability.

No one has a separate judgment.
No class has preferential treatment.
All are equal before Allah.

Maturidi emphasises:

The King gathers His entire creation to show His absolute dominion and perfect justice.

3. "That is the Day of Taghābun."

(ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ)

This is the heart of the verse.

"Taghābun" comes from **ghabn** meaning:

- loss,
- deception,
- imbalance,
- being outcompeted,
- one side gaining while the other loses.

In worldly commerce, **ghabn** is when:

- one party profits,
- the other suffers loss.

On the Day of Judgment:

- The believers profit eternally.
- The disbelievers lose eternally.
- The hypocrites lose the most severely.
- The deluded realise their delusion.

- The arrogant discover their bankruptcy.
- The righteous see their actions multiplied.

Maturidi writes:

**It is the Day when the true value of life is revealed —
who gained everything and who lost everything.**

Thus:

- the miser sees generosity was profit,
- the sinner sees pleasure was loss,
- the believer sees patience was treasure.

This is **the Day of Real Exchange**.

All illusions die. All truths become visible.

4. "Whoever believes in Allah and does righteous deeds…"

(وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا)

Two conditions:

1. **Faith** — sincere, internal, rooted in the heart
2. **Righteous deeds** — external, visible, grounded in obedience

Maturidi emphasises:

**Faith without deeds is incomplete;
deeds without faith are worthless.**

He repeatedly refutes:

- those who say deeds alone save,
- those who say belief alone is sufficient regardless of action.

The verse unites both.

5. “He will absolve him of his sins.”

(يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ)

“Kaffāra” means:

- to cover,
- erase,
- remove,
- nullify.

Maturidi explains:

- minor sins are forgiven automatically through good deeds,
- major sins are forgiven through sincere repentance,
- and Allah multiplies forgiveness beyond what the servant expects.

Faith + righteous action = **continuous purification**.

The verse emphasises Allah’s overflowing mercy.

6. “And He will admit him to Gardens beneath which rivers flow…”

(وَيُدْخِلْهُ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ)

Maturidi explains that the Qur’an uses imagery humans understand:

- shade,
- gardens,
- rivers,
- eternity.

But Paradise is beyond imagination.
These are not metaphors — they are **real**,
but far superior to worldly counterparts.

Rivers in Paradise:

- do not erode land,
- do not carry impurities,
- do not stagnate,
- do not end.

They represent eternal nourishment.

7. "To abide therein forever."

(خَٰلِدِينَ فِيهَآ أَبَدًا)

Reinforces:

- permanence,
- certainty,
- finality.

Unlike worldly blessings:

- Paradise does not decay,
- Paradise does not end,
- Paradise does not age,
- Paradise does not disappoint.

Maturidi emphasises that the word **abadan** eliminates all possibility of cessation.

8. “That is the supreme triumph.”

(ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ)

“Al-fawz” means:

- victory,
- attainment,
- success.

“Al-ʿaẓīm” means:

- vast,
- incomparable,
- unmatched.

Maturidi notes:

What humans call “success” in dunya:

- wealth,
- power,
- fame,
- status,

diminishes and vanishes.

True success is this:

- forgiveness,
- guidance,
- paradise,
- eternal peace.

No worldly achievement compares.

Maturidi's Insights

1. The Day of Taghābun is where all illusions collapse.

Worldly life deceives:

- the sinner thinks he is winning,
- the arrogant thinks he is high,
- the miser thinks he is wise.

But on the Day of Taghābun:

- the believer sees his patience turned into wealth,
- the righteous see their deeds multiplied,
- the arrogant realise their humiliation.

It is the Day when reality defeats illusion.

2. Faith + action = salvation.

Maturidi repeatedly stresses:

- īmān that has no deeds is like a tree without fruit;
- deeds without īmān are like fruit without roots.

Both are required.

3. Allah's forgiveness is active and ongoing.

"Kaffara" is a **continuous** verb:

- He keeps wiping away sins,
- He keeps elevating believers,

- He keeps covering their faults.

4. Paradise is the true definition of success.

In dunya:

- success is mixed with fear,
- happiness is mixed with sorrow,
- wealth is mixed with loss.

In Paradise — no mixture, no imperfection.

5. The Gathering proves divine justice.

The biggest proof that Allah is just:

He gathers all creation to face truth.

No tyrant escapes.
No oppressed person is forgotten.
No deed is lost.

Cross-References

- **39:15** — True loss belongs to those who lose themselves and their families on the Day of Judgment.
- **3:185** — "Only he who is saved from the Fire and admitted to Paradise has succeeded."
- **64:7** — Denial of resurrection addressed earlier.
- **99:7–8** — Every atom of deed will be revealed.
- **23:102–103** — Weighing of deeds and ultimate profit/loss.

Spiritual Lesson

Maturidi concludes:

The believer must live every day
with the **Day of Taghābun** in mind.

- Every deed is an investment.
- Every sin is a loss.
- Every patience is a profit.
- Every sacrifice is capital.
- Every temptation resisted increases one's share.

Life is a marketplace.
Death is the closing of accounts.
The Day of Judgment is the final audit.

The successful one is not he who wins dunya, but he who wins **the Day of Taghābun**.

Surah at-Taghābun – Verse 10

Arabic

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ خَٰلِدِينَ فِيهَاۖ وَبِئْسَ ٱلْمَصِيرُ

Tafsir

"But those who disbelieve and deny Our signs — they are the companions of the Fire, abiding in it forever. And what an evil destination it is."

Maturidi Explains

This verse forms the **contrast pair** to verse 9:

- Verse 9 → reward of belief and righteous action
- Verse 10 → punishment of disbelief and denial

Maturidi stresses that this structural contrast is the Qur'anic method of establishing:

- divine justice,
- human responsibility,
- moral clarity,
- and the final separation between truth and falsehood.

This verse addresses **two categories of rebellion**:

1. **Kafaru** — they internally disbelieved
2. **Kadhdhabu** — they externally denied the signs

Thus their rejection is both:

- inward and intentional,
- outward and vocal.

1. "Those who disbelieve…"

(وَٱلَّذِينَ كَفَرُوا)

"Kafaru" means:

- conscious rejection of truth after it becomes clear,
- turning away from belief,

- denying what the heart knows.

Maturidi emphasises:

This is not ignorance;
it is wilful refusal.

It is the opposite of **īmān** in verse 9.

He distinguishes between:

- those who have never heard the message (excused),
- those who misunderstand (excused),
- those who struggle with doubt (not condemned),

versus:

those who recognise truth yet reject it out of arrogance — these are "kafaru."

2. "…and deny Our signs…"

(وَكَذَّبُواْ بِـَٔايَـٰتِنَا)

This is a **stronger level** of rebellion.

"Kadhdhabu" indicates:

- verbal rejection,
- active denial,
- calling the revelation false,
- mocking or opposing God's message.

Maturidi explains the progression:

- Kafaru → internal decision
- Kadhdhabu → external expression

Thus both heart and tongue unite in rejection.

This dual rebellion warrants the duality of punishment.

3. "They are the companions of the Fire."

(أُوْلَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ)

Maturidi notes:

- The Qur'an does not say "inhabitants" only,
- it says "**companions**" (aṣḥāb).

Why?

Because a companion:

- is close,
- is associated,
- remains with the one he accompanies.

Thus they are:

- attached to the Fire,
- inseparable from it,
- bound to it as a permanent abode.

This reflects the **bond they created with disbelief**.

4. "To abide therein forever."

(خَـٰلِدِينَ فِيهَا)

Eternal punishment is emphasized again.

Maturidi explains:

- Eternity is for **major disbelief** (kufr),
- not for sins of believers.

This distinction is critical in Sunni theology.

The permanence is tied to:

- the **deliberate**,
- **persistent**,
- **total** rejection of truth.

Such people **never sought forgiveness**,
never repented,
never believed,
never desired guidance.

Thus Allah leaves them to the outcome they chose.

5. "What an evil destination it is."

(وَبِئْسَ ٱلْمَصِيرُ)

"Maseer" means:

- final return,
- ultimate place of arrival,
- the end of one's journey.

Maturidi explains:

Their journey began with arrogance,
continued with denial,
and ends in humiliation.

The phrase expresses:

- divine condemnation,

- final judgment,
- the absolute ugliness of their chosen path.

Maturidi's Insights

1. This verse proves that kufr is not intellectual failure — it is moral failure.

People do not reject truth because it lacks evidence.
They reject it because it challenges their ego.

Maturidi often says:

**The disease of the disbeliever is arrogance,
not reason.**

Thus rejecting signs is rejecting their own conscience.

2. Eternal punishment is tied to eternal intention.

Why eternity?

Because:

- They **never** intended to believe.
- They **never** desired guidance.
- They **never** showed remorse.
- They **never** sought divine mercy.

Their *permanent choice* in dunya results in a *permanent consequence* in ākhirah.

3. Denying God's signs is an attack on divine truth itself.

To deny an āyah is:

- to accuse Allah of lying,
- to accuse the Prophet ﷺ of forgery,
- to dismantle the foundation of truth.

Thus the sin is cosmic in scale.

4. Punishment matches the crime.

As earlier verses show:

- the believer gains eternal reward,
- the disbeliever suffers eternal loss.

Taghābun (mutual loss and gain) continues here.

The fire is not arbitrary, it is **the natural end of choosing to reject light.**

5. The Qur'an uses powerful rhetorical symmetry.

Note the pairing:

- **Verse 9:** Gardens beneath which rivers flow
- **Verse 10:** Fire which consumes eternally
- **Verse 9:** Supreme triumph
- **Verse 10:** Evil destination
- **Verse 9:** Believe and do righteous deeds
- **Verse 10:** Disbelieve and deny signs

This is divine justice presented in perfect balance.

Cross-References

- **4:56** — Disbelievers in the Fire forever.
- **14:22** — Satan disowns those who follow him.
- **39:32** — "Who is more unjust than one who denies the truth?"
- **23:103** — Those whose scales are light are the losers.
- **67:6** — Hellfire is the "worst destination."

Spiritual Lesson

The believer must reflect:

- Every āyah accepted is a step toward Paradise.
- Every āyah rejected is a step toward Fire.
- Every moment of arrogance is a seed of disbelief.
- Every moment of humility is a seed of īmān.

Maturidi concludes:

The path of salvation begins with accepting truth.
The path of destruction begins with denying it.

Your destiny is shaped by how your heart responds to the signs of Allah.

Surah at-Taghābun – Verse 11

Arabic

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

Tafsir

“No calamity strikes except by Allah’s permission. And whoever believes in Allah — He guides his heart. And Allah is Knowing of all things.”

Maturidi Explains

This is one of the most powerful verses in the Qur’an explaining:

- **Qadar (divine decree)**
- **Calamity and suffering**
- **The relationship between faith and inner peace**
- **The divine guidance of the heart**

It is also one of the primary verses used by Imām al-Māturīdī to establish the *orthodox* understanding of divine decree — avoiding both Jabr (fatalism) and Qadarī error (denying God’s control).

1. “No calamity strikes except by Allah’s permission.”

(مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ)

“Musībah” includes every hardship:

- illness,
- loss,
- pain,
- betrayal,
- worldly struggle,
- natural disaster,
- tests of faith.

Maturidi emphasises:

a) "Bi-idhniLlāh" does not mean Allah is pleased with calamity.

It means:

- by His decree,
- by His knowledge,
- by His permission,
- by His wisdom.

b) Calamity is never random.

Never blind. Never meaningless.

Everything occurs within divine knowledge and purpose.

c) But this does NOT negate human responsibility.

If a person oppresses or harms another, he is accountable.
Allah's permission does not excuse human wrongdoing.

This is the Māturīdī balance:

Allah creates the event, but humans are responsible for their actions.

2. "Whoever believes in Allah — He guides his heart."

(وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ)

This clause is the jewel of the verse.

Maturidi explains that calamity produces **two possible outcomes**:

a) For the disbeliever:

- anger,
- despair,

- confusion,
- rebellion.

b) For the believer:

- serenity,
- acceptance,
- trust,
- clarity.

Why?

Because Allah **guides his heart**.

How does Allah guide the heart during calamity?

Maturidi identifies several forms:

1. He gives the believer the ability to understand the wisdom of trials.

The heart realises:

- "This is a test."
- "This has a purpose."
- "This is not unjust."

2. He allows the heart to accept the decree without collapsing.

Not bitterness,
not rebellion,
but surrender.

3. He gives the heart strength to remain firm.

4. He fills the heart with tranquility (sakīnah).

The believer feels:

- calm,
- centred,
- anchored in trust.

5. He redirects the heart to the Hereafter.

The believer realises:

- dunya is temporary,
- suffering is not permanent,
- paradise is the final home.

Notice: The verse links guidance directly to īmān.

Whoever:

- truly believes,
- sincerely submits,
- affirms divine wisdom,

Allah transforms his heart through guidance.

This is **spiritual psychology at its highest level**.

3. "And Allah is Knowing of all things."

(وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ)

Maturidi explains this as the **foundation of the verse**.

Allah knows:

- what calamity is appropriate for each servant,
- what level of trial will purify him,

- what would break him and what would strengthen him,
- what is beneficial now,
- what is beneficial later,
- what hidden wisdom lies behind every event.

Nothing escapes His knowledge.

This protects the believer from:

- blaming Allah,
- thinking calamity is random,
- thinking Allah is unaware,
- or thinking Allah is unjust (impossible).

Maturidi's Insights

1. This verse perfectly balances divine decree and human responsibility.

- Allah decrees calamities.
- Humans are accountable for their moral actions.

Thus:

- no fatalism,
- no denial of decree.

This is the Māturīdī position: **a middle path between extremes.**

2. Calamity is a means of purification, not destruction.

The hearts of believers *shine* through trials.

Calamities:

- erase sins,
- elevate ranks,
- detach hearts from dunya,
- increase reliance on Allah,
- prepare the soul for the Hereafter.

Thus, hardship is a **bridge**, not a punishment.

3. True guidance occurs in the heart, not the limbs.

The verse does not say:

- "He guides his actions," though that is true.

Rather:

"He guides his heart."

Meaning:

Guidance is first internal,
spiritual,
psychological,
emotional.

Actions follow the condition of the heart.

4. Faith converts calamity into reward.

The same event destroys one person and elevates another.

The difference?

Āmantu billāh.

The heart of the believer transforms:

- pain into purification,
- fear into trust,
- loss into gain.

5. Calebstrial knowledge (ʿilm) is the anchor of all decree.

The verse ends with Allah's Name **al-ʿAlīm**
to remind the believer:

- "Allah knows."
- "Allah sees."
- "Allah is aware."
- "Allah is not negligent."
- "Allah is most wise."

Thus: **When the heart knows Allah knows — it becomes at peace.**

Cross-References

- **57:22** — "No calamity strikes except what Allah has written."
- **2:286** — Allah does not burden a soul beyond its capacity.
- **65:3** — Whoever relies on Allah, He will suffice him.
- **29:2–3** — believers are tested as those before were.
- **94:5–6** — With hardship comes ease (twice).

Spiritual Lesson

Maturidi concludes:

This verse teaches the believer how to walk through suffering:

- Know every calamity is part of divine plan.
- Accept that nothing reaches you except by Allah's permission.
- Strengthen your belief — and Allah will guide your heart.
- Trust that Allah knows the wisdom behind every event.
- Do not let calamity shake your īmān — let īmān shape your calamity.

Thus:

Calamity breaks the disbeliever.

But calamity guides the believer. The difference is the condition of the heart.

Surah at-Taghābun – Verse 12

Arabic

وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ ۖ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَـٰغُ ٱلْمُبِينُ

Tafsir

"And obey Allah and obey the Messenger. But if you turn away, then Our Messenger is only responsible for conveying the clear message."

Maturidi Explains

This verse links directly with verse 11.
After teaching the believer how to view calamities through **faith**, Allah now teaches how to structure life through **obedience**.

The core message:

- **Obey Allah** — the source of revelation.
- **Obey the Messenger ﷺ —** the interpreter and embodiment of revelation.
- **If you turn away**, the Messenger's responsibility is fulfilled, and the blame is on you, not him.

This verse carries profound Māturīdī theological foundations.

1. "Obey Allah…"

(وَأَطِيعُواْ ٱللَّهَ)

This is obedience to:

- divine commands,
- divine limits,
- divine decrees,
- divine wisdom.

Maturidi emphasises:

Obedience to Allah is unconditional.

There is no scenario where Allah is obeyed partially.

This includes:

- belief,
- worship,

- ethics,
- inner states,
- and the acceptance of divine decree taught in verse 11.

2. "…and obey the Messenger."

(وَأَطِيعُواْ ٱلرَّسُولَ)

The repetition of "**aṭīʿū**" (obey) is crucial.

Allah did NOT say:

"Obey Allah and the Messenger."

Instead He said:

"Obey Allah — and obey the Messenger."

Maturidi draws several principles from this:

a) The obedience of the Messenger ﷺ is independent.

Obedience to the Prophet ﷺ is not secondary or metaphorical.
It is a command of its own.

b) Obeying the Prophet ﷺ is obeying Allah.

Because his speech on religious matters is revelation:

"He does not speak from desire — it is only revelation." (53:3–4)

c) The Prophet ﷺ is the living commentary of the Qur'an.

His actions, character, judgments, and instructions clarify the divine law.

d) There is no obedience to Allah while ignoring the Messenger.

Imān is incomplete without:

- reverence,

- submission,
- trust,
- and compliance
  to the Messenger ﷺ.

This is why Maturidi repeatedly says:

Rejecting the Prophet's command is rejecting Allah Himself.

3. "But if you turn away…"

(فَإِن تَوَلَّيْتُمْ)

"Tawallaytum" means:

- to turn your back,
- to refuse obedience,
- to ignore commands,
- to withdraw from the Messenger's authority.

This addresses:

- the hypocrites,
- the weak-hearted,
- and anyone who prefers desires over revelation.

Turning away is not a physical act, it is a **spiritual rebellion**.

4. "…then Our Messenger is only responsible for conveying clearly."

(فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَـٰغُ ٱلْمُبِينُ)

Here, Allah establishes **the true role of the Prophet** ﷺ:

a) He conveys — it is not his responsibility if people reject.

His duty is:

- to teach,
- to warn,
- to deliver the message.

b) He is not responsible for forcing belief.

Forcing hearts is beyond the role of all prophets.

c) The message is "mubīn" — clear, explicit, unmistakable.

Truth is clear; the problem is not the light but the blind heart.

d) Rejection harms none except the rejector.

Maturidi's Insights

1. Obedience to Allah and His Messenger is the essence of Islam.

Islam is not merely belief — it is submission.
Submission is expressed through obedience.

Obedience is expressed through:

- prayer,
- charity,
- character,
- law,
- morality,
- humility.

Thus the verse connects:

Qadar (verse 11) → Action (verse 12)

Faith in decree must lead to obedience in life.

2. The Prophet ﷺ is the ultimate authoritative interpreter of revelation.

Maturidi insists:

- The Qur'an cannot be separated from the Sunnah.
- One cannot say "Qur'an is enough" — this is a heretical position.

The Prophet ﷺ explains:

- how to pray,
- how to fast,
- how to perform Hajj,
- how to interpret verses,
- how to apply divine law.

Thus obedience to him is obedience to Allah.

3. Divine justice is differentiated: punishment is only for those who turn away knowingly.

Allah does not condemn someone who:

- struggles with understanding,
- is weak in action,
- errs unintentionally.

Turning away (tawallī) is:

- conscious,

- intentional,
- arrogant.

Thus the verse targets hypocrisy, not human weakness.

4. The Messenger's responsibility is conveyance — not conversion.

This is a central Māturīdī creed point:

Guidance belongs to Allah.

Conveyance belongs to the Messenger.

- The Prophet ﷺ invites.
- Allah opens the heart.
- People choose to accept or reject.

Thus:

- no coercion,
- no compulsion,
- no forcing of belief.

Guidance is a divine gift for those who seek it.

5. The believer's responsibility is action.

The verse shifts focus from **knowledge** to **obedience**.

Imān is not passive.
Obedience is the proof of sincerity.

Where there is no obedience, there is no true belief.

Cross-References

- **4:59** — "Obey Allah and obey the Messenger."
- **24:54** — "Obey the Messenger… if you turn away, he is only responsible to convey."
- **5:92** — "Your duty is only to convey."
- **53:3–4** — the Prophet ﷺ does not speak from desire.
- **33:36** — believers have no choice after Allah and His Messenger decide a matter.

Spiritual Lesson

Maturidi concludes:

True spiritual peace (verse 11)
comes only with **true obedience** (verse 12).

- If you want your heart guided → obey Allah.
- If you want your soul purified → obey the Messenger ﷺ.
- If you want success → follow revelation.
- If you turn away, the Messenger has fulfilled his duty — the loss is entirely yours.

The believer therefore lives by a simple principle:

"Allah said — the Messenger said — that is enough."

This is the path of salvation, clarity, and inner tranquillity.

Surah at-Taghābun – Verse 13

Arabic

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

Tafsir

“Allah — there is no deity except Him. So upon Allah let the believers place their trust.”

Maturidi Explains

This verse connects the entirety of the surah into a single theological and spiritual centre:

- **Monotheism (Tawḥīd)**
- **Reliance (Tawakkul)**
- **Submission to divine decree**
- **Trust in revelation**
- **Obedience to Allah and His Messenger**

It forms the **heart** of Surah at-Taghābun.

Maturidi explains that the verse has two parts:

1. **A declaration of the oneness of Allah**
2. **A command to trust Him completely**

The first establishes *knowledge* (ʿilm).
The second establishes *action* (ʿamal).
Both together constitute true **īmān**.

1. “Allah — there is no deity except Him.”

(ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ)

This is the Qur’an’s greatest statement.
It is the opening declaration of Tawḥīd.

Maturidi explains:

a) “Ilāh” means:

- the One who is worshipped,
- obeyed,
- loved,
- feared,
- relied upon,
- submitted to.

b) Negation + affirmation = absolute monotheism.

The structure:

- **lā ilāha** — negates all false gods:
  wealth, ego, desire, power, idols, philosophies.
- **illā Huwa** — affirms Allah alone as
  eternal,
  incomparable,
  creator,
  sustainer,
  lord of decree.

c) This is not just belief — it is worldview.

It means:

- nothing moves without His permission,

- nothing harms except by His decree,
- nothing benefits except by His will,
- all calamities (v.11) are from Him,
- all guidance (v.11–12) is from Him.

Thus this verse **anchors the entire surah**.

2. "So upon Allah let the believers place their trust."

(وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ)

The command uses two emphatic structures:

- **'alā Allāh** — "Upon Allah *alone*"
- **fal-yatawakkal** — the lam of command + the verb in imperative form, meaning:
  "Let them rely fully, truly, completely."

Maturidi explains:

a) Tawakkul is not passivity.

It is *active trust*.
It requires:

- taking means,
- obeying commands,
- striving morally,
- but knowing outcomes belong only to Allah.

b) Tawakkul is the *fruit* of Tawḥīd.

If you believe:

- Allah alone decrees,

- Allah alone knows,
- Allah alone controls destiny,
- Allah alone owns harm and benefit,

then it is logical and necessary that you trust Him.

c) True tawakkul removes anxiety.

Because:

- Allah is al-ʻAlīm (All-Knowing)
- Allah is al-Ḥakīm (All-Wise)
- Allah is al-Raḥmān (Most Merciful)
- Allah is al-Qadīr (All-Powerful)

Thus:

If He knows,
and He is able,
and He is wise,
and He is merciful —
why would the believer fear?

d) Tawakkul is a *command* for believers, not an option.

This differentiates believers from hypocrites:

- Believers trust Allah.
- Hypocrites trust wealth, status, alliances, and themselves.

Maturidi's Insights

1. Tawḥīd (pure monotheism) is the foundation of every virtue.

If Allah is the only God:

- obey Him,
- trust Him,
- rely upon Him,
- fear none but Him,
- hope only in Him,
- love Him above all.

Faith begins with: **lā ilāha illā Allāh** and ends with: **tawakkaltu ʻalā Allāh.**

2. Tawakkul is the highest spiritual station after īmān.

Maturidi says:

"The heart with tawakkul is unshakeable."

Because it knows:

- provision is written,
- death is written,
- harms are written,
- blessings are written.

The heart becomes stable like a mountain.

3. Tawakkul is incompatible with relying on created things independently.

It is not prohibited to take means (asbāb), but it is prohibited to **trust** them instead of Allah.

Thus:

- medicine is taken,
- but healing is from Allah;
- wealth is earned,
- but provision is from Allah;
- strategies are used,
- but victory is from Allah.

This is the Māturīdī balance:
Cause is taken, but causation belongs to Allah.

4. Tawakkul gives meaning to calamity.

Verse 11 taught the believer how to view calamities.

Verse 12 taught how to obey.

Verse 13 teaches:

Trust Allah through the test.

Thus the sequence is:

- Trust Allah in decree
- Obey Allah in action
- Trust Allah in outcome

5. Only believers truly practice tawakkul.

Allah says:

"Upon Allah, let the believers rely."

Why only believers?

Because:

- disbelief makes the heart fear creation,
- hypocrisy makes the heart trust dunya,
- but īmān gives the heart certainty.

The unbeliever relies on:

- wealth,
- connections,
- human strength,
- strategies,
- illusions.

The believer relies on:

- the Creator of all those things.

Cross-References

- **3:159** — "Put your trust in Allah; indeed Allah loves those who rely upon Him."
- **65:3** — "Whoever relies on Allah — He is enough for him."
- **8:2** — Believers tremble when Allah is mentioned and trust Him.
- **14:11** — Prophets say: "In Allah, let the believers place their trust."
- **39:38** — If you ask who controls creation, they will say Allah — so trust Him.

Spiritual Lesson

Maturidi concludes:

This verse is not merely theology — it is a *spiritual method*:

- You cannot control life — **but Allah can.**
- You cannot foresee outcomes — **but Allah knows.**
- You cannot prevent calamity — **but Allah decrees with wisdom.**
- You cannot rely on creation — **but you can rely on the Creator.**

Thus:

The heart with tawakkul is calm. The heart without tawakkul is restless. Tawḥīd without tawakkul is incomplete. Tawakkul without tawḥīd is impossible.

Surah at-Taghābun – Verse 14

Arabic

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ۚ وَإِن تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

Tafsir

“O you who believe! Indeed, among your spouses and your children there are enemies to you — so beware of them. But if you pardon, overlook, and forgive, then surely Allah is All-Forgiving, Most Merciful.”

Maturidi Explains

This is one of the profound verses in the Qur’an on:

- **family**,

- **spiritual testing,**
- **loyalty,**
- **emotional discipline,**
- **balancing love with religion,**
- **the psychological dynamics of īmān,**
- **and the ethics of forgiveness.**

It confronts an uncomfortable truth:

The greatest worldly love (family) can also become the greatest barrier to Allah.

This verse contains three components:

1. A **warning**
2. A **diagnosis**
3. A **command to forgive**

1. "O you who believe!"

(يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ)

This divine address signals:

- importance,
- urgency,
- and a deeply personal warning.

Allah addresses the believers directly because emotional attachment to family can cloud judgment faster than anything else.

Maturidi notes:

This is a warning of love, not condemnation.
Allah teaches how to protect faith without destroying relationships.

2. "Indeed, among your spouses and your children there are enemies to you…"

(إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ)

This is not universal — it says "**min**" (some of them).

What does "enemy" mean here?

Maturidi clarifies:

Not an emotional enemy,
but a **spiritual enemy**, meaning those who:

- distract you from Allah,
- weaken your faith,
- pull you into sin,
- discourage sacrifice for religion,
- delay obedience,
- prevent your hijrah or religious duties,
- pressure you into materialism,
- become a source of compromise.

This reflects:

- the early Muslims whose families discouraged Islam,
- spouses who resisted hijrah,
- children whose needs pulled parents from obligations,
- and modern believers whose faith is tested by family attachment.

Why this warning?

Because love can blind.

Maturidi says:

What harms faith the most is not open enemies, but beloved hearts who unintentionally drag one away from Allah.

3. "So beware of them."

(فَٱحْذَرُوهُمْ)

This command is subtle.

It does NOT mean:

- hate them,
- cut ties with them,
- abuse them,
- abandon family duties.

Rather it means:

Be spiritually vigilant.

Watch for:

- religious compromise,
- emotional manipulation,
- dunya-dominated values,
- neglect of obligations due to family pressure,
- love that distracts from obedience.

The believer must love family through the lens of tawḥīd.

Family is a blessing, but can become a distraction or test.

Thus:

- Beware of misguidance,
- Not of the individuals themselves.

4. "But if you pardon, overlook, and forgive…"

(وَإِن تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ)

Three levels of forgiveness:

a) 'Afw — pardon

Letting go without holding resentment.

b) Ṣafḥ — overlook

Turning the page, not bringing it up again.

c) Maghfirah — forgive

Covering the fault so it is not exposed or remembered.

Maturidi notes:

These three words reflect stages of spiritual maturity.

But why forgiveness after warning?

Because:

- their harm is usually unintentional,
- driven by fear, love, attachment, or misunderstanding,
- not hatred of Islam.

Thus Allah teaches:

- protect your faith,

- guard your heart,
- but respond to their weakness with mercy.

5. "Then surely Allah is All-Forgiving, Most Merciful."

(فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ)

This verse ends with two divine Names:

Al-Ghafūr —

the One who forgives repeatedly and abundantly.

Ar-Raḥīm —

the One whose mercy descends gently and personally.

Why end with these names?

Maturidi explains:

- Allah's forgiveness toward us
  should inspire our forgiveness toward family.
- Our forgiveness toward family
  is a means of earning Allah's forgiveness.
- Family relationships need constant mercy,
  otherwise they break.

Thus Allah models forgiveness, so we can practice it.

Maturidi's Insights

1. The verse balances spiritual vigilance with emotional compassion.

Not:

- blind love that harms religion,

- harsh religiosity that destroys family.

But:

Protect your religion and protect your family through wisdom, boundaries, and forgiveness.

2. Family is the greatest test of sincerity.

Many fail because:

- spouses demand comfort,
- children demand dunya,
- parents demand compromise,
- loved ones pull them from sacrifice.

Thus:

- love them,
- but not more than Allah.

3. Forgiveness is essential for maintaining family harmony.

No relationship survives without:

- patience,
- overlooking mistakes,
- softening the heart.

Allah teaches:

Do not let their weakness drive you to cruelty.
Let Allah's mercy shape your response.

4. The believer's heart must be strong and soft simultaneously.

Strong against misguidance.
Soft in forgiveness.

This is the Māturīdī balance.

5. The warning is an act of mercy.

Allah warns us:

- not to abandon family,
- but not to let family become a chain around the heart that pulls it from Allah.

The believer lives with:

- love,
- boundaries,
- wisdom,
- forgiveness.

Cross-References

- **8:28** — "Your wealth and your children are only a trial."
- **64:15** — wealth and children as trials (coming verse).
- **9:24** — if family is loved more than Allah, faith is incomplete.
- **31:15** — even if parents pressure you to shirk, treat them kindly.
- **14:6** — your family can be a source of misguidance, intentionally or unintentionally.

Spiritual Lesson

Maturidi concludes:

Family is a mercy,
but must never precede Allah in the heart.

- Love them,
- support them,
- forgive them,
- guide them,
- protect your own faith,
- and never let emotional attachment weaken obedience.

True love guides toward Allah,
not away from Him.

Thus the believer walks carefully:

Firm in faith. Soft in family. Forgiving in heart. Loyal to Allah above all.

Surah at-Taghābun – Verse 15

Arabic

إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ

Tafsir

“Your wealth and your children are only a trial, and with Allah is a tremendous reward.”

Maturidi Explains

This verse continues the theme of verse 14.
Where verse 14 warned that some spouses and children can become spiritual enemies (through distraction, pressure, or misguidance), verse 15 expands the scope:

Not only family — but wealth and children generally are a test from Allah.

This is a universal truth of human life:

- wealth tests gratitude and greed
- children test patience and priorities
- love tests loyalty
- attachment tests sincerity
- comfort tests resolve
- responsibility tests obedience
- ambition tests reliance

Maturidi explains:

**The greatest tests of the believer are not external enemies,
but blessings themselves.**

This verse reorients the heart.

1. "Your wealth and your children…"

(إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ)

These are mentioned because:

- they are the two strongest attachments of the human heart,
- they are the two greatest "dunya anchors,"
- they can elevate or destroy a person spiritually.

Maturidi says:

“There are two things humans love excessively:
possession and **progeny**.”

Both are legitimate blessings —
but both can easily become obstacles to Allah.

Thus Allah reminds:

- they are entrusted to you,
- they belong to Allah,
- they must not control your obedience.

2. “…are a trial (fitnah).”

(فِتْنَةٌ)

The word **fitnah** is among the deepest Qur’anic concepts.
It means:

- a test,
- a trial,
- refinement through difficulty,
- exposure of sincerity,
- purification,
- a challenge that reveals the truth of a heart.

Maturidi emphasises:

a) Wealth is a test:

- Will you give?
- Will you hoard?

- Will you trust Allah or fear poverty?
- Will you be humble or arrogant?
- Will you use it for Allah or for ego?

b) Children are a test:

- Will you raise them upon Islam?
- Will you sacrifice for their dunya or their akhirah?
- Will you let their demands override your obedience?
- Will you love them more than Allah?
- Will you compromise truth to please them?

c) Fitnah reveals what is hidden.

Blessings uncover:

- your priorities,
- your reality,
- your loyalty,
- your patience,
- your sincerity.

Maturidi says:

A believer proves his īmān through blessings more than through calamities.

Calamity forces surrender; blessing tests genuine devotion.

3. "And with Allah is a tremendous reward."

(وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ)

This is the balance.

After warning about dunya attachments,
Allah redirects the heart:

Do not be consumed by wealth, seek the reward with Allah.

Do not be consumed by children, seek the reward with Allah.

Do not let dunya pull you from obedience, the true reward is with Allah.

Maturidi highlights two theological messages:

A. Your reward is not in dunya — it is with Allah.

Wealth cannot reward you.
Children cannot reward you.
Status cannot reward you.

Only Allah can give:

- Paradise,
- forgiveness,
- eternal peace,
- light,
- nearness to Him.

B. "Ajr ʻAẓīm" means:

- enormous,
- magnificent,
- immeasurable,
- far exceeding effort,

- beyond imagination.

This encourages:

- patience in trial,
- discipline with wealth,
- moral integrity with children,
- and devotion to Allah above all.

Maturidi says:

If the heart truly knew the reward with Allah, worldly tests would appear small.

Maturidi's Insights

1. Wealth and children are not evil — but they are dangerous if loved incorrectly.

Islam does not teach ascetic rejection of family or wealth.
It teaches **proper prioritisation.**

The believer uses dunya, but does not let dunya use him.

2. The greatest fitnah is not hardship — it is comfort.

People often fail more through ease than difficulty.

- Wealth makes one forget.
- Children can weaken resolve.
- Comfort breeds heedlessness.
- Blessings breed entitlement.

Thus Allah reminds the believer to stay spiritually awake.

3. True love is love that does not lead to disobedience.

If a spouse, child, or wealth pulls you toward sin,
your attachment becomes *fitnah*.

True love aligns with truth, not against it.

4. Fitnah is not punishment — it is examination.

Allah tests:

- your priorities,
- your patience,
- your sincerity,
- your faithfulness.

Maturidi clarifies:

A fitnah is not meant to destroy you, but to reveal you.

It is purification, not condemnation.

5. The believer's heart must remain anchored in akhirah.

Even while loving family
and enjoying wealth,
the believer must remember:

Real reward is with Allah — not in dunya.

This is the core of the verse.

Cross-References

- **8:28** — "Your wealth and children are a trial."
- **63:9** — Do not let wealth and children distract you from Allah.
- **18:46** — Wealth and children are adornment of dunya; what remains are righteous deeds.
- **64:14** — some spouses and children are enemies in faith.
- **92:18–21** — the generous one will be kept far from Hellfire.

Spiritual Lesson

Maturidi concludes:

This verse recalibrates the believer:

- Love your family deeply, but not more than Allah.
- Value your wealth, but do not let it own you.
- Enjoy blessings, but remember they are tests.
- Do not let dunya blind you, your real reward is with Allah.

Thus the believer carries dunya in his hand, but carries Allah in his heart.

Blessings become fitnah only when the heart forgets the Giver.

Surah at-Taghābun – Verse 16

Arabic

فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُواْ وَأَطِيعُواْ وَأَنفِقُواْ خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

Tafsir

“So fear Allah as much as you are able, and listen, and obey, and spend in charity — that is better for your own souls. And whoever is protected from the greed of his own soul — such are the ones who are truly successful.”

Maturidi Explains

This verse provides a **four-part formula** for navigating the trials of wealth and family mentioned in verses 14–15:

1. **Taqwā** — guarding one’s soul
2. **Listening** — receptivity to guidance
3. **Obeying** — submission to divine command
4. **Spending** — purification from greed

All four must be present for the believer to pass the tests of dunya.

Maturidi notes that Allah transitions from **warning** (14–15) to **practical guidance** (16–18).

1. “So fear Allah as much as you are able.”

(فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ)

This is a foundational Māturīdī verse on:

- moral responsibility (taklīf),
- human capacity,
- the limits of duty,
- divine mercy.

a) Taqwā means:

- guarding your heart,
- avoiding sin,
- fulfilling obligations,
- maintaining spiritual vigilance.

b) "As much as you are able" — "mā istaṭa'tum"

This phrase shows:

- Allah does not burden beyond capacity (2:286),
- the Shariah is built on ease,
- obligations adjust to human ability.

Examples:

- If you cannot stand in prayer → pray sitting.
- If you cannot fast due to illness → feed the needy.
- If you cannot give much → give little.
- If you cannot fulfil everything → do what you can.

Maturidi emphasises:

Taqwā is measured by sincerity and effort,
not by perfection.

This verse is among the greatest proofs of Allah's mercy.

2. "And listen."

(وَٱسْمَعُوا۟)

This means:

a) Listen to revelation.

Listening with:

- humility,
- alertness,
- sincerity.

b) Listen to the Messenger ﷺ.

The Qur'an often commands "listen" before "obey" because:

- obedience without understanding is fragile,
- listening transforms the heart.

Maturidi says:

Listening is the doorway to obedience.

3. "And obey."

(وَأَطِيعُواْ)

This repeats the theme of verse 12,
emphasizing:

- constant obedience,
- obedience in public and private,
- obedience despite worldly pressures,
- obedience in hardship and comfort.

This is obedience to:

- Allah directly,
- and the Messenger ﷺ,
- and divine law.

Maturidi stresses:

There is no taqwā without obedience.

4. "And spend in charity — that is better for your own souls."

(وَأَنفِقُوا۟ خَيْرًا لِّأَنفُسِكُمْ)

This command directly follows verse 15
(wealth and children are a trial).

Why spending?

Because charity:

- weakens attachment to dunya,
- purifies the heart,
- breaks greed,
- protects from arrogance,
- proves sincerity,
- brings contentment.

"Khayran li-anfusikum" means:

**You think you are giving away wealth;
but in reality you are giving good to yourself.**

Maturidi comments:

- The giver benefits more than the receiver.
- Charity is self-healing.
- Spending is spiritual medicine.

This reverses dunya logic.

5. "Whoever is protected from the greed of his soul…"

(وَمَن يُوقَ شُحَّ نَفْسِهِۦ)

This phrase is one of the most important in Qur'anic anthropology.

"Shuḥḥ" =

- greed,
- miserliness,
- possessiveness,
- fear of loss,
- the desire to hoard.

It is not mere stinginess, it is **inner greed**, a spiritual disease.

Maturidi explains:

- Shuḥḥ is the engine of many sins:
  - envy,
  - injustice,
  - oppression,
  - broken family ties,
  - refusal of zakat,
  - moral compromise.
- It comes from loving dunya excessively.

Notice:

The verse does not say "whoever *removes* greed."

It says:

"Whoever is *protected* from greed."

Because:

- the soul naturally loves wealth,
- the disease can be controlled,
- but cannot be fully removed.

Protection comes from:

- charity,
- obedience,
- remembrance,
- contentment.

6. "Such are the successful."

(فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ)

Real success (**falāḥ**) means:

- inner freedom,
- spiritual maturity,
- control over the nafs,
- passing the dunya test,
- earning Allah's pleasure.

Success is NOT:

- money,
- followers,
- achievement,
- status.

Success is:

being freed from greed and dominated by obedience.

Maturidi writes:

Those who conquer their inner greed are the ones truly victorious in this world and the next.

Maturidi's Insights

1. Religion is not perfection — it is sincere effort.

"Mā istaṭa'tum" confirms:

- Allah does not demand the impossible.
- He rewards effort, not outcome.
- Mistakes do not destroy the sincere.

This is foundational to Maturidi mercy-based theology.

2. Control of the heart is the measure of īmān.

Wealth tests:

- trust in Allah,
- willingness to give,
- fear of poverty.

Children test:

- priorities,
- patience,
- spiritual leadership.

Success comes from **heart mastery**, not from wealth or numbers.

3. Listening + obedience = transformation.

Without listening, obedience is mechanical.
Without obedience, listening is empty.

The believer must:

- hear truth,
- act upon it,
- internalise it,
- live it.

4. Greed is the root disease of dunya.

Every major moral collapse in society
is connected to:

- greed for wealth,
- greed for fame,
- greed for pleasure,
- greed for control.

Islam's cure is:

- tawakkul,
- contentment,
- charity,
- sincere remembrance, this verse summarises all four.

5. Charity is not loss — it is gain.

Charity:

- expands provision,
- protects from calamity,
- elevates rank,
- softens hearts,
- removes arrogance.

It is a spiritual investment with guaranteed return.

Cross-References

- **2:286** — "Allah does not burden a soul beyond its capacity."
- **64:14–15** — fitnah of family and wealth (previous verses).
- **3:92** — "You will not attain righteousness until you give from what you love."
- **59:9** — saving oneself from greed is true success.
- **2:267** — spend from the good you have earned.

Spiritual Lesson

Maturidi concludes:

This verse is a roadmap for spiritual growth:

1. Fear Allah to your maximum ability

—not to perfection, but with sincerity.

2. Listen deeply to revelation

—not casually or selectively.

3. Obey consistently

—even when family or wealth pressures you.

4. Spend generously

—to break the chains of greed.

5. Protect your heart from shuḥḥ

—for this is the essence of true success.

Thus the believer becomes:

- spiritually awake,
- morally disciplined,
- emotionally balanced,
- generous in giving,
- protected from inner corruption.

This is the path of falāḥ.

Surah at-Taghābun – Verse 17

Arabic

إِن تُقْرِضُواْ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ شَكُورٌ حَلِيمٌ

Tafsir

“If you lend to Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative, Most Forbearing.”

Maturidi Explains

This verse continues the theme of **charity, purification from greed, and spiritual elevation**, but with a striking metaphor:
Allah calls charity "a loan to Allah."

Of course, Allah needs nothing.
Thus, Maturidi emphasises:

- the phrase is metaphorical (majāz),
- it expresses honour, not literal meaning,
- charity is elevated to the rank of a transaction with Allah Himself,
- the giver becomes like a lender to the Creator.

This is the *highest possible honour* for a human being — that Allah attributes benefit to Himself.

"If you lend to Allah a goodly loan…"

(إِن تُقْرِضُواْ ٱللَّهَ قَرْضًا حَسَنًا)

A **qard ḥasan** is:

- sincere
- pure
- without showing off
- without harm
- without seeking praise
- without burdening the recipient
- and without expecting worldly return

Maturidi notes:

Allah calls it a loan when given purely for His sake.

Thus, quantity does not matter — *quality* does.

Multiplication of the loan

(يُضَـٰعِفْهُ لَكُمْ)

The multiplication is beyond:

- measure,
- math,
- imagination.

Maturidi references:

- 7×
- 70×
- 700×
- "many times over" (2:261)

but then emphasises:

It is not limited to numbers —
the increase is according to Allah's generosity,
not human calculation.

"And He will forgive you."

(وَيَغْفِرْ لَكُمْ)

Charity is not only multiplication of reward;
it is a **cause of forgiveness**.

The two combined:

- purification of wealth,
- cleansing of sin.

Maturidi says:

Charity cleanses both sides of life:
the dunya through barakah, the ākhirah through forgiveness.

“Allah is Most Appreciative, Most Forbearing.”

(وَٱللَّهُ شَكُورٌ حَلِيمٌ)

Two magnificent names.

1. Ash-Shakūr — The Appreciative One

Allah:

- thanks His servants,
- magnifies their deeds,
- multiples small acts into mountains of reward,
- treats one coin like treasure,
- rewards a smile,
- appreciates sincerity.

Even though all good we do is from Him, He still “thanks” His servant.

Maturidi highlights:

The generosity of Allah is so immense that He rewards for deeds that He Himself enabled.

2. Al-Ḥalīm — The Forbearing

Allah:

- does not punish immediately,
- delays punishment out of mercy,
- gives chances to repent,
- overlooking the wrongs of those who give good.

Al-Ḥalīm connects to charity:

Because:

- the greedy are harsh,
- but Allah is forbearing with those who struggle,
- and patient with the one who fights against stinginess (verse 16).

Maturidi's Insights

1. Charity is a transaction directly with Allah

By calling it "a loan," Allah:

- honours the giver,
- elevates the act,
- guarantees repayment,
- guarantees multiplication.

Worldly loans may not be repaid.
But a loan to Allah is repaid with:

- more wealth,
- more barakah,
- more serenity,
- more light,
- and forgiveness.

2. Quality > Quantity

A "goodly loan" means:

- sincerity,
- purity of intention,

- gentle giving,
- no humiliation of the poor.

Maturidi writes:

Allah looks at the heart, not the coin.

3. Charity heals the soul

Connected to the previous verse:

- verse 16: protection from greed
- verse 17: charity as cure
- verse 18: ultimate return to Allah

It is a sequence:

1. Identify the disease → greed
2. Apply the cure → charity
3. Receive the result → success + forgiveness

4. Charity removes sins

The verse promises *two* rewards:

- multiplication,
- forgiveness.

Maturidi connects this to the hadith:

“Charity extinguishes sins
like water extinguishes fire.”

5. The Names Shakūr and Halīm are perfectly placed

Shakūr → appreciation for charity
Halīm → patience with shortcomings

Allah appreciates the smallest effort
and overlooks many failings.

6. This verse proves Allah does not burden heavily

Verse 16: "as much as you are able"
Verse 17: "lend Allah a goodly loan"

Together they reflect the mercy-filled nature of the Shariah:

- effort, not perfection
- sincerity, not quantity
- purity, not performance
- gradual growth, not crushing pressure

Cross-References

- **2:245** — "Who will lend Allah a goodly loan?"
- **2:261** — charity multiplied like a grain growing 700-fold.
- **57:11** — again describes charity as "a loan to Allah."
- **92:18–21** — those who give are protected from Hellfire.
- **64:16** — greed vs success (previous verse).

Spiritual Lesson

Maturidi concludes:

This verse teaches that:

1. Charity is not loss — it is investment.

You give one coin; Allah gives oceans.

2. Allah treats the believer with honour.

He names your giving as “a loan to Him.”

3. Allah appreciates the smallest deed.

Your hidden sadaqah is valued by the Lord of the heavens.

4. Charity cleanses the heart.

It breaks greed, heals the soul, and brings serenity.

5. Allah is patient with the struggling believer.

He appreciates even your attempts,
and forgives the shortcomings that follow.

6. The path to success is clear:

- Taqwā,
- Obedience,
- Listening,
- Spending,
- Purity of heart.

This is the road of the sincere, the path of the grateful, the way of the successful.

Surah at-Taghābun – Verse 18

Arabic

عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ

Tafsir

“He is the Knower of the unseen and the seen, the Almighty, the All-Wise.”

Maturidi Explains

This closing verse of the surah brings all previous themes — tests of wealth, obedience, sincerity, greed, charity, and the Day of Return — under the umbrella of **Allah's perfect knowledge, power, and wisdom**.

The verse contains four divine attributes:

1. **ʿĀlim al-Ghayb** — Knower of the Unseen
2. **ʿĀlim ash-Shahādah** — Knower of the Seen
3. **al-ʿAzīz** — The Almighty, beyond defeat
4. **al-Ḥakīm** — The All-Wise in His decree

Maturidi teaches that this combination of names is not accidental:
it is the perfect conclusion to a surah focused on accountability, justice, inner states, and the tests of dunya.

1. "Knower of the unseen."

(عَٰلِمُ ٱلْغَيْبِ)

a) Allah knows:

- what is hidden in the heavens and earth,
- the thoughts of the heart,
- the intentions behind charity,
- the secrets of the hypocrites,
- the inner greed (shuḥḥ) mentioned in verse 16,
- the truthfulness or falsehood of one's obedience.

b) Maturidi emphasises:

Allah's knowledge of the unseen is:

- **eternal**,
- **uncreated**,
- **perfect**,
- **without renewal**,
- **without limit**,
- **without acquisition**,
- **without learning**.

He does not "gain" knowledge, He eternally knows all.

This directly refutes:

- the philosophers who claimed Allah knows only universals,
- the Mu'tazila who restricted Allah's knowledge to logical categories,
- the corporealists who likened divine knowledge to human perception.

For Maturidi:

Allah's knowledge encompasses all that was, is, and will be, without change, increase, decrease, or sequence.

2. "And the seen."

(وَٱلشَّهَـٰدَةِ)

This includes:

- the visible world,
- actions of the body,

- speech of the tongue,
- apparent deeds,
- public obedience or disobedience.

Together:

Unseen + Seen = total knowledge

Nothing escapes Him:

- not the hidden intentions,
- not the secret counsel (verse 10),
- not the false oaths of hypocrites (verse 18 of Surah Mujādilah),
- not the whisperings of hearts,
- not the inner greed against which believers must fight.

Maturidi says:

The One who knows both the inner and outer is the only One worthy of worship.

3. "The Almighty."

(ٱلْعَزِيزُ)

Al-'Azīz means:

- undefeatable,
- unconquerable,
- beyond reach,
- beyond harm,
- invincible in His decree.

Links to earlier verses:

- No plot of hypocrites can harm Him (like in Surah Mujādilah).
- No rebellion reduces His majesty.
- No one escapes His grasp on the Day of Return (v. 9).
- Wealth and children cannot protect anyone from Him (v. 15).
- Charity does not enrich Him — it enriches you (v. 16–17).

Maturidi highlights:

Allah's might is absolute, yet He accepts the smallest charity from His servant.

This juxtaposition magnifies divine compassion.

4. "The All-Wise."

(ٱلْحَكِيمُ)

Al-Ḥakīm means:

- perfect in judgment,
- perfect in law,
- perfect in decree,
- perfect in timing,
- perfect in testing,
- perfect in reward and punishment.

Nothing in creation is random. Nothing in divine command is arbitrary.

All the instructions in this surah —

- patience with tests,

- obedience,
- moderation,
- charity,
- mastering greed,
- returning to Allah —

are rooted in perfect wisdom.

Maturidi explains:

Allah's wisdom means He does nothing in vain and commands nothing without purpose.

Maturidi's Insights

1. The verse is the surah's theological conclusion

Everything in Surah at-Taghābun returns to:

- divine knowledge,
- divine power,
- divine wisdom.

Because:

- He knows how you respond to trials (verse 15),
- He knows your sincerity in obedience (verse 16),
- He knows the purity of your charity (verse 17),
- He knows the secrets of your heart (verse 4–5),
- He knows who is guided and who is deluded (verse 11).

This closing verse ties all these themes together.

2. Allah's knowledge is the basis of accountability

A Day of Return (verse 9) makes sense only if:

- Allah knows the unseen realities of the heart,
- Allah knows the intentions behind actions,
- Allah knows what the eyes conceal,
- Allah knows what no one else sees.

Thus, belief in the **Day of Judgment** and
belief in **Allah's perfect knowledge**
are inseparable in Maturidi theology.

3. Allah's might cannot be resisted

When Allah declares victory for the believers (v. 12),
and trials as part of decree (v. 11),
and charity as benefit to the self (v. 17):

All of this depends on al-'Azīz, the One whose decree is beyond overturning.

Thus:

- fear Him,
- trust Him,
- return to Him,
- rely on Him.

4. Allah's wisdom underlies the tests of dunya

Maturidi notes:

- wealth tests gratitude,
- poverty tests patience,
- family tests loyalty,
- hardship tests trust,
- charity tests sincerity,
- greed tests purity of the heart.

All by divine wisdom.

Nothing you face is meaningless.

5. The true believer surrenders to the All-Knowing, All-Powerful, All-Wise

Thus, the surah ends by calling the believer to:

- humility (before divine knowledge),
- obedience (before divine power),
- trust (in divine wisdom).

Cross-References

- **59:22** — "He is the Knower of the unseen and the seen."
- **6:59** — not a leaf falls except He knows it.
- **67:14** — "Does He not know whom He created?"
- **2:32** — Allah's knowledge encompasses all things.
- **11:1** — every command is rooted in wisdom.

Spiritual Lesson

Maturidi concludes:

This verse teaches the believer:

1. Your secret is known to Allah.

So purify your intentions.

2. Your actions are seen by Allah.

So act sincerely.

3. Your trials are decreed by Allah.

So trust His wisdom.

4. Your charity is multiplied by Allah.

So give generously.

5. Your life is written by Allah.

So turn to Him with a tranquil heart.

6. Your return is to the One

who knows all, controls all and does all with perfect wisdom.

This is the essence of tawḥīd and the heart of Maturidi theology.

Surah at-Talāq – Verse 1

Arabic

يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَـٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا

Tafsir

“O Prophet! When you divorce women, then divorce them for their prescribed waiting period, and count the waiting period carefully. And fear Allah, your Lord. Do not expel them from their homes, nor should they leave — unless they commit a clear act of immorality. These are the limits set by Allah, and whoever transgresses the limits of Allah has wronged his own soul. You do not know — perhaps Allah will bring about after that a new matter.”

Maturidi Explains

This is the foundational Qur’anic verse on the ethics and law of divorce. It establishes:

- the conditions of valid divorce,
- the sanctity of the marital home,
- the protection of women during ʿiddah,
- the discipline of men in the process,
- the divine limits (ḥudūd) governing family stability.

The verse opens with an address to the Prophet ﷺ but uses the plural **“if you (all) divorce women.”**
This is a legal technique:

Address the Prophet ﷺ to honour the command;
address the ummah through him to bind the law.

1. “Divorce them for their prescribed waiting period.”

(فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ)

Maturidi explains:

- ṭalāq must be issued **during a period of purity** (ṭuhr),
- **in which the husband has not had intercourse**,
- **with full awareness and intention**,
- **not during menstruation**,
- **and not in a state of anger that removes reason.**

This is the essence of **ṭalāq al-sunnah** — the prophetic method of divorce.

Divorcing in menstruation or in a period of intimacy violates divine order and causes unnecessary confusion.
Allah commands discipline, not impulse.

"For their ʿiddah" means:

- divorce must be timed so that the ʿiddah begins immediately,
- to avoid prolonging uncertainty,
- and to ensure clarity of lineage, pregnancy, rights, and reconciliation.

2. "And count the waiting period carefully."

(وَأَحْصُواْ ٱلْعِدَّةَ)

The command "aḥṣū" is **imperative** and denotes:

- responsibility,
- precision,
- deliberation.

Maturidi explains:

- ʿiddah is not symbolic; it is legal.

- The husband must not shorten it, lengthen it, or manipulate it.
- It protects the woman's rights,
- ensures clarity of lineage,
- allows time for reconciliation,
- and prevents impulsive remarriage.

Counting is a form of taqwā because it reflects integrity.

3. "Do not expel them from their homes."

(لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ)

This is one of the **strongest protections** for women in the Qur'an.

During ʿiddah:

- she stays in *her* marital home,
- the husband may not force her out,
- the family cannot pressure her,
- she is not to be displaced,
- her dignity must not be compromised.

Maturidi notes:

The Qur'an calls the home "their homes," even though men traditionally owned them, to honour women with possessive rights over space and safety.

Expelling her is:

- oppression,
- violation of ḥudūd Allāh,
- and a sin that harms both parties.

4. “And they should not leave.”

(وَلَا يَخْرُجْنَ)

This protects:

- safety,
- dignity,
- continuity,
- security.

Maturidi clarifies that ʿiddah is a period of **stability**, not wandering.

5. “Unless they commit a clear act of immorality.”

(إِلَّآ أَن يَأْتِينَ بِفَـٰحِشَةٍ مُّبَيِّنَةٍ)

Maturidi presents two classical interpretations:

a) Infidelity (zinā).

In this case:

- the marriage bond is already shattered,
- the husband may remove her for protection of dignity and lineage.

b) Major public misconduct

Such as:

- harming the household,
- damaging property,
- abusing or attacking family members,
- or behaviour that destroys domestic order.

This shows:

The exception is not for minor faults, but for severe harm to household sanctity.

6. "These are the limits of Allah."

(وَتِلْكَ حُدُودُ ٱللَّهِ)

Limits (ḥudūd) mean:

- borders of divine wisdom,
- boundaries protecting justice,
- lines that cannot be transgressed,
- safeguards for both genders.

Maturidi emphasises:

Family life collapses when divine limits are ignored.
Tyranny and injustice begin in the home.

7. "Whoever transgresses the limits of Allah has wronged himself."

(وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ)

The wrong returns:

- not to Allah,
- not to society,
- but to one's own soul.

Maturidi teaches:

- Disobeying divine law harms the heart.
- Sin creates darkness inside the self.

- Violating ḥudūd Allāh slowly destroys spiritual integrity.

Thus, injustice toward one's spouse is injustice toward one's own soul.

8. "You do not know — perhaps Allah will bring after that a new matter."

(لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا)

This is one of the most hope-filled sentences in the Qur'an.

Maturidi says it refers to:

- the possibility of reconciliation,
- return of affection,
- restoration of marriage,
- renewed mercy,
- change of heart,
- or divine intervention in the couple's favour.

Thus:

- do not rush,
- do not expel her,
- do not escalate,
- do not burn bridges,
- give time for the heart to soften.

Allah may turn darkness into light in ways you do not foresee.

Maturidi's Insights

1. Divorce is a process of discipline, not impulse

The verse regulates:

- timing,
- procedure,
- living arrangements,
- emotional stability.

It eliminates rash divorce.

2. Women must not be harmed in divorce

Their rights:

- home,
- safety,
- time,
- dignity.

The Qur'an honours women far beyond pre-Islamic norms.

3. Taqwā is the foundation of family law

All commands in the verse return to **fear Allah**.

4. The home is sacred

Removing a woman out of anger violates divine limits.

5. Reconciliation is always possible

Divorce is not hatred.
ʿIddah provides space for calm reflection.

6. Allah's wisdom governs marital life

The verse ends with hope because divine decree is subtle and wise.

Cross-References

- **2:228–232** — extended laws of divorce
- **65:2–3** — taqwā, trust, provision in divorce
- **4:35** — arbitration and reconciliation
- **2:286** — no burden beyond capacity
- **4:130** — "Allah will enrich each out of His bounty"

Spiritual Lesson

Maturidi concludes:

This verse teaches the believer that:

1. Family life is built upon justice.

Divorce is not war — it is a structured, ethical process.

2. Divine limits protect both spouses.

3. Women must be honoured and safeguarded, especially during times of vulnerability.

4. Taqwā disciplines the emotions

when anger or grief are strongest.

5. Reconciliation is always possible because hearts are in Allah's Hand.

6. Obedience to Allah in family matters saves the soul from darkness.

This verse is the blueprint of mercy in marital law.

Surah at-Talāq – Verse 2

Arabic

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ ۚ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا

Tafsir

“When they reach the end of their waiting period, then retain them in a decent manner or release them in a decent manner. And bring to witness two just men from among you, and establish the testimony for Allah. This is instructed to whoever believes in Allah and the Last Day. And whoever fears Allah — He will make for him a way out.”

Maturidi Explains

This verse continues the divine regulation of divorce by addressing **the moment when ʿiddah is nearly complete**.
The Qur’an commands:

- dignity,
- clarity,
- justice,
- witnesses,
- and taqwā.

It protects both spouses from:

- emotional impulsiveness,
- exploitation,
- ambiguity,

- and injustice.

The verse divides marital endings into two paths:

1. **Reconciliation with honour**
2. **Separation with honour**

Both are "bi-maʿrūf" — ethical, merciful, dignified.

1. "When they reach the end of their waiting period…"

(فَإِذَا بَلَغْنَ أَجَلَهُنَّ)

According to Maturidi:

- This refers to a stage near completion of ʿiddah — not after it ends entirely.
- The verse addresses the *final days* of ʿiddah when a decision must be made.

Islam does not allow:

- indefinite limbo,
- emotional manipulation,
- delaying reconciliation out of pride,
- or prolonging separation to cause harm.

The husband must make a clear, ethical choice.

2. "Then retain them in a decent manner…"

(فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ)

Retention (imsāk) means:

- taking them back as wives,

- treating them with honour,
- restoring rights,
- returning to normal marital life.

But Maturidi emphasises **the condition**: "bi-maʿrūf."

Meaning:

- gently,
- with respect,
- without coercion,
- without humiliation,
- without weaponising reconciliation.

If reconciliation is done harshly, or merely to harm her, it is **forbidden**.

3. "Or release them in a decent manner."

(أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ)

Maturidi describes:

- emotional maturity,
- ethical closure,
- fair material compensation,
- no slander,
- no revenge,
- no deprivation of rights,
- no public shaming.

Divorce in Islam is **not a battlefield**.

It ends:

- with dignity,
- responsibility,
- compassion.

Maturidi writes:

Separation with dignity is obedience. Separation with cruelty is sin.

4. "And bring to witness two just men from among you."

(وَأَشْهِدُواْ ذَوَىْ عَدْلٍ مِّنكُمْ)

Witnessing is required:

- to protect the woman's rights,
- to prevent disputes,
- to ensure transparency,
- to document reconciliation or separation.

The witnesses must be:

- **'adl** — upright, morally sound,
- truthful,
- not biased,
- respected in character.

This prevents:

- secret divorces,
- manipulative "take-backs,"
- false claims of reconciliation,

- emotional exploitation.

Maturidi notes:

Witnessing protects both the vulnerable wife and the impulsive husband.

5. "Establish the testimony for Allah."

(وَأَقِيمُواْ ٱلشَّهَٰدَةَ لِلَّهِ)

This elevates testimony from **legal formality** to **worship**.

Giving testimony:

- is an act of servitude,
- must be truthful,
- must be impartial,
- is done seeking Allah's pleasure,
- not favouring either spouse unjustly.

Maturidi emphasises:

Testimony is for Allah, not for tribe, emotion, or social pressure.

6. "This is instructed to whoever believes in Allah and the Last Day."

(ذَٰلِكُمۡ يُوعَظُ بِهِۦ مَن كَانَ يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ)

Divorce law is not merely:

- legal,
- technical,
- procedural.

It is **a test of faith.**

The believer is recognised by:

- fairness,
- justice,
- mercy,
- truthfulness,
- respect for divine limits,
- patience during emotional turbulence.

Divorce conducted unjustly is a sign of weak īmān.

7. "And whoever fears Allah — He will make for him a way out."

(وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا)

This is one of the most beloved promises in the Qur'an.

"Makhraj" means:

- exit,
- escape,
- relief,
- solution,
- opening,
- a path out of hardship.

In divorce and in all matters:

- emotional distress,
- financial hardship,

- humiliation,
- fear,
- uncertainty —

Allah promises an exit to the one with taqwā.

Maturidi says:

When one obeys Allah in difficulty, Allah opens doors no human can imagine.

This includes:

- reconciliation,
- new provision,
- new beginnings,
- spiritual calm,
- protection from injustice,
- peace of heart.

Maturidi's Insights

1. Marriage and divorce are both acts of worship

Not mere social customs. Their ethics reflect faith.

2. Reconciliation must be ethical

No manipulation.
No emotional traps.
No using divorce as leverage.

3. Separation must also be ethical

No revenge.
No withholding of rights.
No cruelty.

4. Witnesses protect the vulnerable

Islamic law anticipates human weakness
and places safeguards.

5. Testimony is sacred

It is kept "for Allah,"
free from prejudice.

6. Divorce is a test of īmān

Conduct reveals the heart.

7. Taqwā guarantees openings

Every closed door in life
opens with taqwā.

What humans see as:

- impossible,
- final,
- hopeless —

Allah transforms with a single command.

Cross-References

- **2:229–232** — divorce ethics and limits
- **4:35** — arbitration
- **65:3** — Allah provides from where you do not expect
- **2:286** — capacity and mercy

- **3:139** — do not despair

Spiritual Lesson

Maturidi concludes:

1. Faith is proven not in prayer, but in how one behaves during conflict.

2. Taqwā transforms chaos into clarity.

3. Divorce is not an ending, it is a bridge Allah may use to bring:

- reconciliation,
- growth,
- wisdom,
- new beginnings.

4. Whoever trusts Allah

"One will always find a 'makhraj', a sacred exit, a divine opening, and a path towards peace."

Surah at-Talāq – Verse 3

Arabic

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَـٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا

Tafsir

“And He will provide for him from where he does not expect. And whoever relies upon Allah — He is sufficient for him. Indeed, Allah will accomplish His command. Allah has already set a measure for all things.”

Maturidi Explains

This verse is among the **greatest promises of divine providence** in the Qur'an.
It is the **continuation of the sentence** from the previous verse:

"Whoever fears Allah — He will make for him a way out…"
"And He will provide for him from where he does not expect…"

Thus, verse 2 describes **the opening**,
and verse 3 describes **the provision that enters through the opening**.

The context is divorce — a moment of instability, fear of loss, financial anxiety.
But the wording is universal, applying to:

- marriage,
- separation,
- poverty,
- illness,
- oppression,
- injustice,
- uncertainty,
- emotional hardship.

Maturidi emphasises:

These verses are not merely legal in nature —
they are **spiritually medicinal**, designed to rebuild the believer's sense of trust (tawakkul).

1. “And He will provide for him from where he does not expect.”

(وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ)

This promise is astonishing.

Allah does not say:

- “He will provide,”
- “He will give a lot,”
- or “He will expand your provision.”

Rather:

“From where you do not expect.”

Maturidi explains:

- Allah’s providence arrives from mysterious paths.
- It comes through means you never imagined.
- He creates doors you did not know existed.
- He reshapes destinies in ways unseen.
- If one door closes, it is only because a better one is being opened.

The phrase “lā yaḥtasib” (not anticipated) means:

- outside calculation,
- beyond planning,
- outside your expectations,
- in a manner that reveals His power and wisdom.

Maturidi ties this to the principle:

Allah alone is the true Provider. Means are only shadows of His decree.

2. “And whoever relies upon Allah — He is sufficient for him.”

(وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥ)

This is one of the **foundational verses of tawakkul** in Sunni theology.

Tawakkul is:

- trusting Allah,
- relying on Him,
- surrendering the outcome to Him,
- doing one’s effort with humility,
- believing He will choose what is *best*,
- resting the heart upon His decree.

Maturidi emphasises:

Tawakkul **is not abandoning effort**.
It is:

- planning but trusting Allah,
- working but not depending on one’s work,
- striving but knowing success is from Allah.

He is “ḥasbuhu”:

- enough for him,
- sufficient for him,
- the One who completes his affairs,
- the One who protects and supports him.

To have Allah as your “ḥasb” means:

Even if all creation abandons you, you lose nothing.

Even if all creation supports you, you gain nothing without Him.

3. "Indeed, Allah will accomplish His command."

(إِنَّ ٱللَّهَ بَـٰلِغُ أَمْرِهِۦ)

Nothing prevents His decree.

- No person,
- no enemy,
- no system,
- no circumstance,
- no fear,
- no obstacle.

If Allah decrees:

- reconciliation → it happens
- separation → it is wisdom
- enrichment → it arrives
- healing → it descends
- protection → it is secured
- escape → it manifests
- justice → it reaches its destination

His command "reaches" (bāligh) its target with **absolute certainty**.

Maturidi says:

This is the theological anchor of tawakkul: **Allah's command always reaches its appointed mark.**

4. "Allah has already set a measure for all things."

(قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا)

This confirms the Maturidi doctrine of **divine measurement (taqdīr)**.

Everything has:

- a fixed measure,
- an appointed time,
- a boundary,
- a limit,
- a proportion,
- a wisdom.

Nothing is random.

Maturidi emphasises:

- Life, death, wealth, poverty — measured.
- Joy, sorrow, difficulty, ease — measured.
- Illness, health, tests, relief — measured.
- Divorce, reconciliation, separation — measured.

This protects the believer from:

- despair,
- panic,
- hopelessness,

- fear of the future.

Allah is not experimenting. He is not guessing. Everything is measured by perfect wisdom.

Maturidi's Insights

1. Divine provision is beyond calculation

You cannot predict Allah's openings. You cannot limit His generosity.

2. Tawakkul transforms fear into calm

It stabilises the heart during:

- relational breakdown,
- financial uncertainty,
- emotional crisis.

3. Means are not real causes

Maturidi emphasises:

Causes are *created* by Allah and have no independent power.

Provision comes from Allah, not from:

- work,
- salary,
- effort,
- business,
- people.

Those are *channels*, not sources.

4. Allah's decree is unstoppable

No injustice,
no oppression,
no tyrant,
no misfortune
can override what Allah has written.

5. Taqdīr is not fatalism

Humans choose;
Allah measures.

Your effort is part of His decree;
your outcome is part of His wisdom.

6. This verse is a spiritual medicine

It cures:

- anxiety,
- despair,
- fear of tomorrow,
- attachment to material means,
- obsession with planning,
- resentment,
- inner restlessness.

Cross-References

- **3:159** — "When you have resolved, rely on Allah."
- **14:12** — "Why should we not rely on Allah?"
- **65:2** — "Whoever fears Allah — He will make for him an exit."
- **6:59** — Every measure is written.

- **54:49** — "Indeed, all things We created with precise measure."

Spiritual Lesson

Maturidi concludes: This verse teaches the believer to live with:

1. Certainty in provision

Your rizq is written.
No one can take it.
No one can block it.
No one can diminish it.

2. Certainty in Allah's sufficiency

He is enough.
More than enough.
Beyond enough.

3. Certainty in divine decree

Everything is measured —
not a leaf falls except by His command.

4. Certainty that relief is near

When you fear Allah,
He makes doors where there were no walls.
He grants rizq where you saw no path.
He writes mercy where you expected hardship.

This verse is the heart of tawakkul.
It is the believer's fortress.

The next verse is one of the most detailed legal verses in the Qur'an regarding women's waiting periods (ʿiddah).

Imam Maturidi treats it with immense precision because it forms part of Hanafi legal foundations.

Surah at-Talāq – Verse 4

Arabic

وَٱلَّـٰٓـِٔى يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَـٰثَةُ أَشْهُرٍ وَٱلَّـٰٓـِٔى لَمْ يَحِضْنَ ۚ وَأُو۟لَـٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا

Tafsir

“And those women among you who no longer expect menstruation — if you are uncertain — their waiting period is three months; and for those who have not yet menstruated, their waiting period is also three months. And for pregnant women, their term is until they deliver their burden. And whoever fears Allah — He will make his affairs easy.”

Maturidi Explains

This verse identifies **three categories of women** for whom the standard ʿiddah (three menstrual cycles) does not apply.
It provides clarity, removes ambiguity, protects lineage, and upholds the ethical structure of family law.

Maturidi approaches this verse with:

- strict legal precision,
- theological balance,
- moral reasoning,
- and emphasis on divine mercy.

The purpose of ʿiddah is:

- preservation of lineage,
- emotional decompression after divorce,
- opportunity for reconciliation,
- orderly transition,
- and protection of dignity.

1. "Those who have despaired of menstruation among your women… their ʿiddah is three months."

(وَٱلَّـٰٓـِٔى يَئِسْنَ مِنَ ٱلْمَحِيضِ … فَعِدَّتُهُنَّ ثَلَـٰثَةُ أَشْهُرٍ)

This refers to:

- women beyond the age of menstruation,
- those naturally post-menopausal,
- or those in whom menstruation has ceased with certainty.

Why three months?

Because their ʿiddah cannot be measured by menstrual cycles, so Allah substitutes **three lunar months** as a precise, objective standard.

Maturidi notes:

The purpose is *order and certainty*, not hardship or punishment.

2. "If you are uncertain."

(إِنِ ٱرْتَبْتُمْ)

A short phrase with significant meaning.

According to Maturidi:

"Uncertain" refers to **your uncertainty regarding their menstruation status**, not about the divorce itself.

It means:

- if it is unclear whether a woman is menopausal,
- or her bleeding patterns changed,
- or you doubt whether she has entered menopause,
- then the rule is clarified: **three months.**

This eliminates:

- confusion,
- disputes,
- exploitation,
- ambiguity.

It is divine mercy that clarifies doubtful cases.

3. "And those who have not yet menstruated."

(وَٱلَّـٰٓـِٔى لَمْ يَحِضْنَ)

This refers to:

- women who have reached marriage but **have not yet begun menstruation** or have had a delay in their menstruation. Examples include various medical conditions such as amenorrhea or primary illness.

This verse does not in any way validate marriage prior to reaching adulthood. Islamic law conditions the validity of marriage upon full legal capacity, sound reason, and free consent, and strictly prohibits

harm or coercion. Any interpretation that attempts to derive the permissibility of such marriages from this verse is juristically unsound.

Hanafi usūl is explicit:

Marriage is valid only when both parties possess sound reason and full legal capacity. The validity of a marriage contract is fundamentally dependent upon legal capacity (*ahliyyah*), which requires that a person be **bāligh** (having reached adulthood) and ʿ**āqil** (of sound mind). **Without the presence of both conditions, a marriage contract cannot be valid.** Furthermore, **harm and coercion are categorically prohibited**, as consent is an essential requirement of a valid marriage.

Thus their ʿiddah is also **three lunar months** because they have no cycles to measure.

4. "And pregnant women — their term is until they deliver."

(وَأُوْلَـٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ)

This is the most straightforward category:

- whether divorced or widowed,
- the ʿiddah ends at childbirth.

Implications:

- If she gives birth a day after divorce → ʿiddah ends in one day.
- If she gives birth months later → ʿiddah lasts until then.

This is **divine precision** and protects:

- the child's lineage,
- the mother's rights,
- and provides emotional closure at the appropriate time.

Maturidi notes:

Allah links the end of ʿiddah to a physical certainty — birth — eliminating dispute or manipulation.

5. "Whoever fears Allah — He will make his affair easy."

(وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا)

This is the third repetition of the *taqwā-promise* in this surah (verses 2, 3, 4).

Taqwā produces:

- clarity in confusing matters,
- ease in legal processes,
- smooth resolution of conflict,
- removal of obstacles,
- relief from emotional strain,
- barakah in decision-making.

According to Maturidi:

"Yusrā" (ease) means:

- Allah removes complexity from the affair,
- He softens hearts,
- He lifts obstacles,
- He gives the believer inner calm,
- He guides to correct decisions,
- He simplifies what seemed overwhelming.

This is a continuation of:

- “He will make for him a way out” (v.2)
- “He will provide from where he does not expect” (v.3)

Thus:

Fear Allah — Allah handles the rest.

Maturidi’s Insights

1. Allah legislates ʿiddah with precision and mercy

The law is exact, not arbitrary.

Each scenario is treated with divine wisdom:

- menstruating women → cycles
- menopausal women → months
- non-menstruating women → months
- pregnant women → childbirth

This reflects Allah’s knowledge of:

- biology,
- psychology,
- the realities of family life.

2. ʿIddah is not punishment

It is:

- time for reflection,
- protection of honour,
- safeguarding lineage,

- preventing confusion,
- allowing space for reconciliation,
- ensuring orderly transition.

Maturidi rejects the idea that ʿiddah is penal; it is protective.

3. The Qur'an removes ambiguity in delicate matters

This verse addresses the **edge cases**, where confusion is most likely.

Islamic law is:

- humane,
- precise,
- comprehensive,
- and prevents exploitation.

4. Taqwā unlocks divine ease

Divorce, custody, pregnancy, and family disputes
are emotionally heavy.

Allah repeats the promise of ease to heal the heart undergoing difficulty.

5. Divine law is always balanced and beautiful

The verse shows:

- flexibility,
- clarity,
- protection,

- compassion,
- precision.

It reflects the harmony of Allah's Names:

- al-'Azīz (Majesty)
- al-Ḥakīm (Wisdom)
- al-Raḥmān (Mercy)

Cross-References

- **2:228–232** — details of ʿiddah for menstruating women
- **2:234** — ʿiddah of widows
- **65:2–3** — taqwā and divine openings
- **33:49** — no ʿiddah when divorce occurs before consummation
- **54:49** — "We created everything with precise measure"
- **4:35** — arbitration before divorce

Spiritual Lesson

Maturidi concludes:

1. Allah's law carries precision and mercy simultaneously.

Nothing is neglected.
No scenario is ignored.

2. Life's most painful moments are still under divine wisdom.

Divorce, confusion, doubt —
Allah guides with clarity and compassion.

3. Taqwā is the key to ease in every crisis.

Whoever fears Allah:

- receives clarity,
- receives provision,
- receives solutions,
- receives peace,
- receives ease.

4. Every life event has a measure written by the All-Wise.

Nothing in your destiny is random. All is measured with perfect care.

Surah at-Talāq – Verse 5

Arabic

ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا

Tafsir

“This is the command of Allah which He has sent down to you. And whoever fears Allah — He will remove his sins from him and magnify for him a great reward.”

Maturidi Explains

After detailing the laws of ʿiddah (waiting periods), reconciliation, separation, witnesses, taqwā, and divine ease, Allah now **summarises everything** with a powerful declaration:

“This is the command of Allah which He has sent down to you.”

(ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ)

This statement carries three meanings:

1. **These laws come from Allah Himself**
   — not from culture, custom, tribal norms, or male-dominated rules.
2. **They are revelation**
   — "anzalahu ilaykum" (sent down), meaning they are directly tied to wahy and divine wisdom.
3. **You must approach these laws with reverence**
   — not as human constructs, but as sacred boundaries from the Lord of all.

Maturidi stresses:

Family law is part of divine revelation — not merely social ethics. One obeys these commands because they come from Allah, not because they suit desire.

1. "And whoever fears Allah…"

(وَمَن يَتَّقِ ٱللَّهَ)

This marks the **fourth time** in this surah that Allah links family matters to taqwā:

- Verse 2
- Verse 3
- Verse 4
- Verse 5

This repetition is intentional.

Marriage, divorce, reconciliation, custody, pregnancy, ʿiddah, and financial responsibilities are areas filled with:

- emotion,
- vulnerability,
- ego,
- greed,
- hurt,
- pride.

So Allah places **taqwā** at the centre of all of them.

Maturidi explains:

When a person fears Allah, he does not wrong his spouse in divorce, custody, provision, home, or dignity.

Taqwā restrains the "nafs" at the moment of heated conflict.

2. "He will wipe away his sins."

(يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ)

Allah links family justice with **forgiveness of sins**.

Why?

Because:

- treating one's spouse justly
- ending marriage ethically
- respecting ḥudūd Allāh
- maintaining honesty in testimony
- providing fairly

- resisting greed (shuḥḥ)
- avoiding aggression
- restraining anger

— all of these reflect the heart's sincerity.

Maturidi explains:

Family law is a battlefield of the soul. Whoever behaves with taqwā earns forgiveness because he has conquered his ego.

Thus:

- patience → removes sins
- fairness → removes sins
- generosity → removes sins
- refraining from cruelty → removes sins
- fulfilling ʿiddah rules → removes sins
- obeying testimony laws → removes sins
- not harming one's ex-spouse → removes sins

Allah links the most intimate, emotional acts of life to eternal purification.

3. "And He will give him a magnificent reward."

(وَيُعْظِمْ لَهُ أَجْرًا)

"Yuʿẓim" means:

- magnified,
- multiplied,
- elevated,

- made great beyond expectation.

Maturidi emphasises:

The reward for taqwā in family matters is not merely a small increase:

It is a tremendous reward, far greater than what was done.

Why so great?

Because:

- controlling anger is heavy,
- showing mercy in conflict is heroic,
- forgiving in divorce is noble,
- being just in separation is difficult,
- restraining cruelty is purification,
- protecting dignity is righteousness.

For these reasons, Allah magnifies the reward.

Maturidi's Insights

1. Family laws are divine revelation

This verse asserts that:

- ʿiddah,
- reconciliation,
- separation,
- witness requirements,
- taqwā principles,
- provisions for pregnant women,

- prohibitions on expulsion,
- emotional restraint —

all these are **sent directly from Allah**, not human invention.

Accepting them is part of īmān.

2. Taqwā is the centre of all relationships

Only taqwā:

- stabilises marriage,
- dignifies divorce,
- protects children,
- softens hearts,
- removes sins,
- brings reward.

The surah is built around taqwā. Every solution emerges from it.

3. Sins are erased by justice and mercy in family affairs

Normally sins are erased by:

- prayer,
- fasting,
- charity,
- repentance.

Here Allah says: **Being fair in divorce wipes sins away.**

This shows the spiritual weight of domestic justice.

4. Great reward is given for handling conflict ethically

Why great reward?

Because conflict is when the nafs becomes strongest:

- anger
- resentment
- spite
- vengeance
- cruelty
- greed
- fear
- ego

To restrain these emotions is an act of immense spiritual power.

5. Obedience is not blind — it is trust in divine wisdom

Maturidi reminds:

What Allah commands is always better than what we desire.

Divine law protects both spouses even when they cannot protect themselves.

Cross-References

- **65:2–3** — taqwā brings openings and provision
- **2:229–232** — ethics of divorce

- **4:36** — worship Allah and be kind to family
- **42:43** — forgiveness is strength
- **3:133–136** — controlling anger leads to paradise
- **54:49** — everything is created with measured wisdom

Spiritual Lesson

Maturidi concludes:

1. Allah's commands in family life are mercy, not burden.

They protect dignity.
They prevent injustice.
They stabilise society.

2. Taqwā transforms painful moments into acts of worship.

Divorce, which could destroy hearts,
becomes a doorway to:

- purification,
- mercy,
- forgiveness,
- reward.

3. Allah erases sins through justice and compassion.

Every time you choose mercy over cruelty,
Allah wipes away a sin.

4. Allah magnifies reward for those who obey in hardship.

When you act ethically despite emotion, you rise spiritually.

Surah at-Talāq – Verse 6

Arabic

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُواْ عَلَيْهِنَّ ۚ وَإِن كُنَّ أُوْلَـٰتِ حَمْلٍ فَأَنفِقُواْ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۚ وَأْتَمِرُواْ بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ

Tafsir

“House them (during their ʿiddah) wherever you live, according to your means, and do not harm them to make things difficult for them. If they are pregnant, then provide for them until they deliver. If they nurse your child for you, give them their due payment. And consult together with fairness and kindness. But if you disagree, then another woman will breastfeed for him.”

Maturidi Explains

This verse outlines **four major responsibilities** for husbands during and after divorce:

1. **Housing**
2. **Financial support**
3. **Protection from harm**
4. **Respectful negotiation**

It also emphasises:

- justice in emotional circumstances,
- dignity for divorced women,
- rights of mothers,

- rights of children,
- and ethical behaviour between ex-spouses.

Maturidi treats this verse as the **heart of Islamic family ethics**, especially in circumstances filled with tension and vulnerability.

1. "House them (during ʿiddah) wherever you live, according to your means."

(أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ)

Key principles:

- The husband must provide **accommodation** for the divorced wife during her ʿiddah.
- This must be **from where he lives** — meaning:
  same standard, same dignity, same environment.

"According to your means" (min wujdikum)

Maturidi explains:

- Allah does not impose what you cannot afford.
- The standard is fairness relative to your financial status.
- A wealthy man must house her generously.
- A poor man houses her according to his ability.

This reflects **divine justice**: flexible but firm.

2. "Do not harm them to make things difficult for them."

(وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُواْ عَلَيْهِنَّ)

This is one of the strongest condemnations of domestic injustice.

Maturidi points out several forms of prohibited harm:

- forcing her to leave by making the home hostile,
- withholding provision to pressure her,
- emotional cruelty,
- psychological intimidation,
- insulting or belittling her,
- refusing to speak except with harshness,
- restricting her in order to push her out.

Islam is the first system in history to explicitly outlaw **emotional manipulation** in divorce.

Allah says:

Do not harm them
with the intention of driving them out.

This is a *divine prohibition*, not advice.

3. "If they are pregnant, then provide for them until they deliver."

(وَإِن كُنَّ أُوْلَـٰتِ حَمْلٍ فَأَنفِقُواْ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ)

Pregnancy creates:

- vulnerability,
- medical needs,
- emotional weight,
- physical strain.

Thus Allah commands:

- full financial support,

- no reduction in provision,
- no neglect,
- no emotional withdrawal.

Even after divorce, the husband is responsible for the welfare of the mother carrying his child.

Maturidi emphasises:

The child's right creates an unbreakable obligation on the father.

Thus, caring for the pregnant ex-wife is caring for one's own unborn child.

4. "If they nurse your child, give them their due payment."

(فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ)

After delivery:

- if the mother breastfeeds the child,
- the father must pay her a fair wage.

This is true even if:

- she is divorced,
- she is no longer living with him.

Why?

- Breastfeeding is work.
- It is nourishment for the child.
- It is a right of the child to be fed well.
- The mother must be compensated for her labour.

This verse destroys the pre-Islamic custom of exploiting divorced women.

Maturidi praises the Qur'an for establishing **economic justice** in the most intimate spaces of life.

5. "And consult together with fairness and kindness."

(وَأْتَمِرُواْ بَيْنَكُم بِمَعْرُوفٍۖ)

This is a divine command for:

- communication,
- mutual respect,
- collaboration,
- calm discussion,
- ethical negotiation.

"Bi-maʿrūf" means:

- respectfully,
- gently,
- without ego,
- without raising voices,
- without manipulation.

When two people have conflict, Allah commands them to **collaborate**, not fight.

Maturidi says:

Shariah builds family life on negotiation, not domination.

6. “If you disagree, then another woman will breastfeed for him.”

(وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَىٰ)

If:

- the mother refuses to breastfeed,
- or the father cannot afford the requested remuneration,
- or negotiations fail —

then another woman may be hired.

Allah is teaching:

- practicality,
- avoidance of conflict,
- protection of the child’s welfare,
- preserving the dignity of the mother.

Key principle:

The child must **not** be harmed
because the parents are in conflict.

Maturidi emphasises:

The welfare of the child is prioritised over the emotions of adults.

Maturidi’s Insights

1. Islam protects divorced women from neglect and cruelty

Housing and financial support are **rights**, not favours.

2. Divorce must be handled with dignity and compassion

The verse establishes:

- no emotional harm,
- no financial pressure,
- no cruelty,
- no manipulation.

3. Pregnancy creates sacred obligations

The father must support the mother because he must protect the child.

4. Breastfeeding is recognised as labour

The Qur'an honours:

- maternal sacrifice,
- maternal fatigue,
- maternal contribution.

5. Negotiation is a religious duty

"Consult each other" is remarkable:
Islam tells ex-spouses to communicate ethically.

6. Children come first

Their nourishment, safety, and emotional stability are central to divine law.

7. Taqwā and mercy are always the foundation

This entire surah repeats:

- fear Allah,
- be fair,
- be gentle,
- act ethically.

Cross-References

- **2:233** — wages for breastfeeding, consultation in good conduct
- **2:231** — "Do not hold them back to harm them"
- **4:19** — "Do not harm them to take back what you gave them"
- **65:2–3** — taqwā brings openings and provision
- **31:14** — honour and recognise hardship of mothers

Spiritual Lesson

Maturidi concludes:

1. Justice does not end with divorce.

The responsibilities continue.

2. The Qur'an protects the vulnerable.

Divorced women and children
receive divine safeguard after safeguard.

3. Mercy must govern even broken relationships.

Housing, support, communication, and respect are still required.

4. True piety is shown in moments of conflict.

How a believer treats someone after the bond is broken reveals the truth of his heart.

5. Allah's law brings dignity, not humiliation, and stability, not chaos.
This verse is a masterpiece of divine justice and mercy.

Surah at-Talāq – Verse 7

Arabic

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا ۚ
سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا

Tafsir

“Let the one who has abundance spend from his abundance; and whoever’s provision is restricted — let him spend from what Allah has given him. Allah does not burden any soul beyond what He has given it. Allah will bring about ease after hardship.”

Maturidi Explains

This verse completes the ethical and financial framework of the surah. It defines:

- how support must be given,
- the financial responsibility of the father,
- the limits of obligation,
- divine mercy in economic matters,
- and Allah’s promise of eventual ease.

Maturidi views this verse as the **economic heart** of Surah at-Talāq, matching the spiritual heart found in verses 2–3.

1. “Let the one who has abundance spend from his abundance.”

(لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ)

This sets the **upper standard**:

- If a man is wealthy,
- If he is financially comfortable,
- If he enjoys ease in provision,
- If Allah has opened doors for him,

then he must support his divorced wife and child **according to that level**.

Maturidi clarifies:

- This means *generously*,
- Without stinginess,
- Without humiliation,
- Without resentment,
- Without using provision as a tool of control.

His standard sets the measure.

The Qur'an establishes proportionality, not minimalism.

2. "And whoever's provision is restricted — let him spend from what Allah has given him."

(وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ)

This is the **lower standard**.

For the man whose income is tight:

- Allah does not demand the impossible,
- The obligation is limited to his capacity,
- He spends *from what Allah has given him*,

- Not from what he does not own.

Maturidi emphasises:

Islamic law is never oppressive.
Duties expand and contract according to wealth.

The husband must:

- provide,
- but not harm himself or fall into debt,
- remain fair
- avoid humiliation of the wife.

Islamic family law is therefore both:

- demanding (ethically),
- but merciful (financially).

3. "Allah does not burden any soul beyond what He has given it."

(لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا)

A foundational Māturīdī principle of **taklīf** (divine obligation):

a) Allah assigns duties based on capacity.

- No one is obligated beyond their means.
- No one is punished for inability.
- Capacity (istiṭāʿah) determines responsibility.

b) The source of capacity is *what Allah gives*.

This includes:

- wealth,

- health,
- emotional ability,
- intellectual understanding,
- opportunity.

Maturidi uses this verse to refute:

- those who deny human capability (Jabriyya),
- and those who impose excessive burden (harsh literalists).

c) Shariah is built on ease

This verse is one of the pillars of:

- leniency,
- flexibility,
- mercy,
- accommodation for hardship.

4. "Allah will bring about ease after hardship."

(سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا)

This is one of the most hopeful lines in the Qur'an.

The structure contains three layers of promise:

1. **Future tense (saya-jaʿal)**
   — certainty of coming ease.
2. **"after hardship"**
   — hardship is not permanent,
   — its presence *guarantees* the arrival of ease.

3. **“ease” is indefinite (yusrā)**
   — meaning:
   abundant ease,
   diverse ease,
   multiplied ease,
   unexpected ease.

Maturidi says:

Allah does not attach “ease” to a number.
Ease is open-ended.
Hardship is limited.
Ease is limitless.

This is divine mercy encoded in syntax.

Connection to earlier verses:

- v.2 → “Allah will make for him a way out.”
- v.3 → “Allah will provide from where he does not expect.”
- v.4 → “Allah will make his affair easy.”
- v.7 → “Allah will bring ease after hardship.”

The theme is clear:

Taqwā = openings.

Tawakkul = provision.
Patience = ease.

Maturidi’s Insights

1. Financial obligations scale with capacity

Islam does not demand equal amounts from unequal people.
Justice = proportionality.

2. Wealth is a test of generosity

The wealthy must spend:

- abundantly,
- with dignity,
- without cruelty,
- without withholding.

3. Poverty is a test of sincerity

The poor must:

- give what they can,
- without guilt,
- with trust in Allah's mercy.

4. Shariah is merciful by design

This verse proves:

- no excessive burdens,
- no unrealistic demands,
- no impossible obligations.

5. Hardship contains the seed of ease

Allah's decree embeds:

- difficulty → followed by relief
- contraction → followed by expansion
- pain → followed by healing
- fear → followed by calm
- loss → followed by substitution

6. Divorce is emotionally heavy —

so Allah keeps repeating messages of ease

Maturidi notes:

Allah comforts the believer during the most difficult human experience — marital breakdown.

Every command is surrounded by promises.

7. Divine provision is always according to His measure

Wealth and poverty are both:

- from Allah,
- tests,
- calibrated precisely.

Cross-References

- **2:286** — "Allah does not burden a soul beyond its capacity."
- **94:5–6** — "With hardship comes ease."
- **65:3** — "He will provide from where you do not expect."
- **89:15–16** — provision expands and contracts by divine wisdom.
- **4:19** — prohibition of harming women.
- **2:233** — negotiation and payment for breastfeeding.

Spiritual Lesson

Maturidi concludes:

1. Provide according to what Allah gave you — generously if wealthy, gently if poor.

Provision is a form of worship.

2. Do not harm or pressure your ex-spouse — Allah sees justice in the home.

Cruelty in family matters is among the darkest sins.

3. Your duty ends where your capacity ends — Allah is merciful.

Do your part.
Allah does not demand beyond ability.

4. Hardship is never final — ease is coming.

Divine law carries hope at its core.
Allah promises:

After every hardship, He Himself will bring ease.
Not ease you earn, but ease He creates.

Surah at-Talāq – Verse 8

Arabic

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَـٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَـٰهَا عَذَابًا نُّكْرًا

Tafsir

“How many communities rebelled against the command of their Lord and His messengers, so We held them to a severe account and punished them with a terrible punishment.”

Maturidi Explains

After teaching:

- mercy,
- taqwā,
- provision,
- ease,
- justice,
- protection of the vulnerable

— the Qur’an now shifts to the **warning** section of the surah.

This verse reminds believers of a historical pattern:

Communities that rejected divine commandments — especially those protecting justice — were destroyed.

Because this surah deals with:

- family justice,
- financial fairness,
- dignity of divorced women,
- rights of pregnant women,
- obligations to children,

the Qur’an warns:

These laws are not optional.

A community collapses when it violates justice.

1. “How many communities rebelled…”

(وَكَأَيِّن مِّن قَرْيَةٍ)

“Kā’ayyīn” indicates **a great many**, not just a few.

Maturidi explains:

- The Qur'an uses this construction to emphasise abundance.
- Many nations before were destroyed.
- They were not rare exceptions — their rebellions were common.

Thus, the warning is universal.

"Qaryah" means:

- town,
- civilisation,
- entire community.

This includes:

- individuals,
- families,
- leaders,
- societies.

2. "…that rebelled against the command of their Lord and His messengers."

(عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ)

"ʿAtat" =

- disobedience,
- arrogance,
- stubborn rejection,
- proud defiance.

Maturidi clarifies:

This is **not** mere sin.
Everyone sins.

This refers to:

- deprioritising Allah's commands permanently,
- mocking revelation,
- replacing divine law with desires,
- turning away knowingly,
- refusing divine limits.

In context of this surah, it includes:

- harming divorced women,
- withholding support,
- violating ḥudūd Allāh,
- abusing power,
- neglecting taqwā in family matters.

Violations of justice in the home, lead to destruction of society.

Maturidi often says:

"Family injustice is the seed of societal collapse."

3. "So We held them to a severe account."

(فَحَاسَبْنَـٰهَا حِسَابًا شَدِيدًا)

"Ḥisāb shadīd" =

- strict accounting,

- no excuses accepted,
- comprehensive judgment.

Maturidi explains:

The "severe account" includes:

- every injustice,
- every oppression,
- every cruelty,
- every financial wrong,
- every family violation,
- every abuse of a spouse,
- every refusal to pay rights.

In this surah, Allah emphasises:

- support for pregnant women,
- housing during ʿiddah,
- no harm to divorced women,
- fair negotiation,
- fair payment,
- no coercion.

Thus the "severe account" relates to:

how you treated those under your authority.

This is consistent with the hadith:

"The first disputes to be judged on the Day of Judgment are those between people of the same household."

4. "And We punished them with a terrible punishment."

(وَعَذَّبْنَـٰهَا عَذَابًا نُّكْرًا)

"ʿAdhāb nukrā" (terrible punishment) means:

- unprecedented,
- shocking,
- humiliating,
- overwhelming,
- unexpected.

Maturidi comments:

They found the punishment unfamiliar because they had never imagined such consequences for abandoning divine justice.

This concludes the threat:

- If communities violate divine law,
- especially laws governing dignity of the vulnerable,
- Allah will not allow injustice to continue.

Every destroyed nation was destroyed because:

- they abandoned taqwā,
- followed desire,
- oppressed the weak,
- violated divine boundaries.

Maturidi's Insights

1. Family injustice invites divine wrath

This verse appears *immediately after* the laws of:

- housing divorced women,
- protecting them from harm,
- supporting pregnant women,
- paying nursing mothers,
- fair negotiation.

This is deliberate placement.

The message:

If you violate these laws,
you resemble the nations that were destroyed.

2. Obedience protects communities

When:

- justice is upheld,
- the vulnerable are protected,
- family laws are respected,
- taqwā governs relationships,

society flourishes.

3. Disobedience is not isolated — it becomes a culture

Communities are destroyed when:

- arrogance becomes normal,
- injustice becomes acceptable,
- cruelty becomes fashionable,

- divine limits are ignored.

4. "Severe account" highlights divine precision

Allah will question:

- every unjust divorce,
- every withheld right,
- every denial of child support,
- every instance of cruelty,
- every financial manipulation,
- every form of domestic oppression.

Nothing is forgotten.

5. Punishment comes when reform is rejected

This verse invites:

- repentance,
- humility,
- realignment with divine law.

Those who refuse, meet consequences.

Cross-References

- **11:117** — Allah does not destroy a people while they reform.
- **29:40** — destruction of nations who rejected prophets.
- **16:112** — the example of a safe town that became ungrateful.
- **4:36–37** — Allah hates arrogance, oppression, and cruelty.
- **2:231** — do not harm women to cause difficulty.

Spiritual Lesson

Maturidi concludes:

1. Societies collapse when justice collapses, especially in the home.

Divine law protects:

- women,
- children,
- families,
- dignity,
- economic fairness.

2. Do not take Allah's commands lightly.

Family law is not cultural. It is revelation.

3. Arrogance toward divine law

Invites consequences in dunya and ākhirah.

4. Reflect on history

Communities before resisted and they fell.

5. Taqwā is not optional

It is survival.

The believer remembers:

Obey Allah in your home,
or your home becomes your first place of judgment.

Surah at-Talāq – Verse 9

Arabic

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَـٰقِبَةُ أَمْرِهَا خُسْرًا

Tafsir

“So it tasted the evil consequences of its conduct, and the end of its affair was complete loss.”

Maturidi Explains

This verse continues the warning from the previous āyah.
After mentioning that many nations rebelled, Allah now describes:

What happened to them when divine punishment came.

The wording is precise and layered.

1. “So it tasted…”

فَذَاقَتْ

Maturidi highlights:

- “Tasting” implies **direct experience**, not hearsay.
- Punishment was not theoretical; it was **felt**, **real**, and **inevitable**.
- It also hints at *gradual unfolding* — punishment came in stages, each stage “tasted” before the next.

He explains that divine consequences always begin subtly:

- fear,

- instability,
- injustice growing,
- hearts becoming harder,
- blessings decreasing,
- families breaking,
- social trust eroding.

These are the early *tastes* of divine warning before destruction comes fully.

2. "…the evil consequences of its conduct."

وَبَالَ أَمْرِهَا

"Wabāl" =

- heaviness,
- burden,
- toxic consequence,
- bitterness that returns to harm the one who caused it.

Maturidi states:

"Wabāl is used for a deed whose harm returns to the one who committed it."

It is like:

- poison returning to the drinker,
- a trap catching its own maker,
- fire burning the one who lit it.

In context:

Communities that violated Allah's commands, especially family justice, experienced the *returning harm* of their own deeds.

This includes:

- broken societies,
- unjust systems,
- tyranny,
- loss of mercy,
- collapse of trust,
- violence within families,
- economic ruin,
- loss of divine barakah.

Maturidi teaches:

Injustice destroys the one who commits it before it destroys the victim.

And that is the meaning of "wabāl."

3. "And the end of its affair was loss."

وَكَانَ عَـٰقِبَةُ أَمْرِهَا خُسْرًا

The "end" of their path was:

- complete ruin,
- humiliation,
- loss in this world,
- and loss in the Hereafter.

Maturidi comments:

“The final outcome of disobedience is khusr — the loss of blessing,
loss of dignity,
loss of safety,
loss of reward,
loss of salvation.”

The word “khusrā” here is indefinite, which in Arabic signifies:

- magnitude,
- totality,
- completeness.

The loss is absolute. Nothing remains.

Maturidi’s Insights

1. Divine punishment is not arbitrary — it is the return of one’s own actions.

Maturidi emphasises:

“Allah’s punishment is the unveiling of the harm a person stored for himself.”

Evil returns to its maker.

Injustice circles back.

Oppression collapses upon the oppressor.

This is divine law.

2. “Tasting” consequences occurs in the dunya, not only the ākhirah.

Signs of punishment start early:

- hearts becoming hard,

- relationships collapsing,
- internal bitterness,
- disappearance of mercy,
- economic misfortune,
- social disintegration.

These are *wabāl al-ʿamal* — the bitter fruit of wrongdoing.

3. Societies fall because of moral collapse, not military defeat.

Maturidi notes:

"No community was destroyed while justice lived among them."

The destruction began when:

- desire replaced law,
- cruelty replaced mercy,
- money replaced morality,
- ego replaced humility,
- and family law was violated.

This connects directly with Surah al-Ṭalāq's theme of:

- protecting women,
- protecting children,
- maintaining justice,
- honouring divine limits.

4. The "end" is not sudden — it is the culmination of ignored warnings.

Every destroyed nation received:

- revelations,
- messengers,
- signs,
- reminders,
- warnings.

When ignored, destruction followed.

Likewise, the believer is reminded:

- through verses,
- through conscience,
- through life's signs.

Ignoring these leads to spiritual collapse.

5. True loss is spiritual loss.

Khusr here includes:

- loss of taqwā,
- loss of divine help,
- loss of inner light,
- loss of repentance,
- loss of the heart's purity.

Material loss is secondary.

The greatest loss is:

to meet Allah with a corrupt heart and unrectified deeds.

Cross-References

- **16:112** — a blessed town which became ungrateful and was struck with fear and hunger.
- **7:4–5** — destruction that came upon nations in their sleep.
- **29:40** — different forms of divine consequences.
- **4:10** — consuming people's rights leads to "fire in the stomach."
- **2:86** — buying the dunya for the ākhirah, ending in khusr.

Spiritual Lesson

Maturidi summarises:

1. The world is filled with the "taste" of one's deeds.

Good returns as:

- tranquility,
- mercy,
- barakah,
- ease.

Evil returns as:

- heaviness,
- bitterness,
- anxiety,

- loss.

2. Injustice is poisonous — especially domestic injustice.

The poison returns to the one who injected it into his family.

3. True safety is in obedience.

Not in:

- wealth,
- status,
- power,
- appearance,
- manipulation.

4. Disobedience is self-destruction disguised as pleasure.

Its immediate sweetness leads to eventual bitterness —
the wabāl.

5. Loss is the inevitable outcome of a path without taqwā.

The believer must ask:

- What am I sending forward?
- What will I “taste”?
- What will be the “end of my affair”?

Because every deed has a taste and every path has an end.

Surah at-Talāq – Verse 10

Arabic

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا۟ ٱللَّهَ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ ۚ ٱلَّذِينَ ءَامَنُوا۟ ۚ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا

Tafsir

"Allah has prepared for them a severe punishment.
So fear Allah, O people of understanding — those who believe.
Indeed, Allah has sent down to you a Reminder."

Maturidi Explains

This verse shifts from *warning the rebellious* (previous verses)
to *calling the believers to wisdom, taqwā, and reflection*.

It contains three major declarations:

1. **The fate of those who reject divine commands**
2. **A direct appeal to people of intellect and faith**
3. **A reminder of Allah's greatest mercy: revelation**

1. "Allah has prepared for them a severe punishment."

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا

Maturidi begins by explaining:

- "A'adda" (He has prepared) indicates certainty, finality, and pre-decree.
- The punishment is not reactive; it existed as part of divine justice.
- It is "shadīd" — intense, painful, comprehensive.

Why such severity?

Because the previous verse described people who:

- rebelled knowingly,
- persisted arrogantly,
- violated justice,
- oppressed the vulnerable,
- and ignored divine warnings.

Maturidi emphasises:

There is no punishment harsher than the punishment that comes after rejecting mercy, revelation, and repeated opportunities for repentance.

2. "So fear Allah, O people of understanding — those who believe."

فَٱتَّقُواْ ٱللَّهَ يَـٰٓأُوْلِى ٱلْأَلْبَـٰبِ ۚ ٱلَّذِينَ ءَامَنُواْ

This is one of the rare Qur'anic places where
Allah calls the believers "people of intellect" (ulū al-albāb).

Maturidi explains why:

Because:

- understanding of divine law,
- sensitivity to consequences,
- recognition of moral boundaries,
- and obedience to revelation

are signs of *true intelligence*.

He says:

“The soundest intellect is the one that fears Allah.”

This is a major Maturidi principle:

Aql without taqwā becomes arrogance.

Taqwā without aql becomes rigidity. Faith is the balance between the two.

The verse places believers in the highest category of intellect because they accept divine guidance over desire.

3. “Indeed, Allah has sent down to you a Reminder.”

قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا

Maturidi explains “dhikr” as:

1. **The Qur’an**
2. **A reminder of Allah’s covenant**
3. **A guide to correct forgetfulness**
4. **A purifier of the heart**
5. **A protection from wrongdoing**

Dhikr here is not merely “remembrance” but the **entire revelation** which:

- prevents rebellion,
- cures arrogance,
- reforms the soul,
- and protects from destruction
  (as described in verses 8–9).

Maturidi emphasises:

“The one who ignores the Reminder will inevitably taste the consequences of forgetfulness.”

This links back to Surah Hashr;

“Do not be like those who forgot Allah, so He made them forget themselves.”

Maturidi’s Insights

1. The verse contrasts two destinies

- **Rebels:** punishment prepared
- **Believers:** revelation sent

One group receives justice, the other mercy.

This is deliberate positioning.

2. The highest use of intellect is recognising consequences

When Allah addresses “people of understanding,”
He is reminding:

- consequences are real,
- justice is certain,
- obedience protects,
- arrogance destroys.

Maturidi says:

“True intellect sees the end of the path before taking the first step.”

3. Taqwā is the foundation of all wisdom

After describing severe consequences, the lesson is:

“So fear Allah.”

Not:

- increase knowledge,
- increase arguments,
- increase worldly protections.

But **increase taqwā**, the interior shield of the believer.

This is perfectly in line with the entire Surah al-Talāq, which repeatedly states:

- “whoever fears Allah, He will make a way out,”
- “He will provide from where he never expected,”
- “He will make matters easy,”
- “He will erase sins,”
- “He will increase reward.”

4. The Reminder is a mercy, not a burden

Maturidi says:

“Allah mentions punishment only to increase gratitude
for the blessing of revelation.”

The Qur’an protects believers
by showing the consequences *before* they happen.

Thus the “dhikr” is:

- warning,
- guidance,

- healing,
- safeguarding.

5. Intellect and revelation are not rivals — they complete each other

A central Maturidi belief:

- Aql recognises the truth of revelation
- Revelation perfects what aql cannot reach alone

Thus this verse is one of the foundations of
Maturidi epistemology:

"Fear Allah, O people of intellect…
Indeed Allah has sent down to you a Reminder."

Meaning:

- use intellect to obey,
- use revelation to perfect intellect.

Cross-References

- **65:2–3** — whoever fears Allah, He will make a way out
- **8:29** — taqwā grants furqān (clarity)
- **2:231** — do not take Allah's verses lightly
- **7:52** — the Book was sent as guidance and mercy
- **39:9** — are the knowledgeable equal to the ignorant?

Spiritual Lesson

Maturidi concludes:

1. Divine punishment is real — but avoidable.

2. The wise (ulū al-albāb) are those who fear Allah.

3. Revelation is the greatest mercy — use it.

4. Taqwā is the path to safety, dignity, and provision.

5. The believer thinks ahead — the rebel reacts only when it is too late.

Surah at-Talāq – Verse 11

Arabic

رَسُولًا يَتْلُواْ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا

Tafsir

“A Messenger who recites to you the clear signs of Allah,
to bring those who believe and do righteous deeds
out of darknesses into light.
And whoever believes in Allah and does righteous deeds, He will admit him into Gardens beneath which rivers flow,
abiding therein forever. Allah has indeed perfected provision for him.”

Maturidi Explains

This verse is the continuation and completion of the previous one.

Verse 10 said:

“Allah has sent down to you a Reminder.”

Verse 11 explains *how* that Reminder reaches the people:

through a Messenger reciting the clear signs of Allah.

This verse is a comprehensive summary of:

- revelation,
- prophethood,
- moral transformation,
- spiritual ascent,
- ultimate reward.

1. "A Messenger…"

رَسُولًا

The indefinite form (rasūlan) indicates:

- honour,
- magnificence,
- exalted status.

Maturidi teaches:

"The Messenger ﷺ is the greatest mercy by which the Reminder becomes understood."

Allah did not simply send a Book.
He sent a *living teacher*, a *perfect exemplar*, and the *mercy to all creation*.

2. "…who recites to you the clear signs of Allah."

يَتْلُواْ عَلَيْكُمْ ءَايَـٰتِ ٱللَّهِ مُبَيِّنَـٰتٍ

The Messenger ﷺ does four things:

1. Recites — the Qur’an is delivered perfectly without distortion.

2. Clarifies — the meaning is explained with wisdom.

3. Demonstrates — the Sunnah embodies every command.

4. Purifies — his presence elevates hearts.

“Mubayyināt” =

- manifest,
- illuminating,
- perfectly clear,
- decisive,
- removing confusion.

Maturidi explains:

“The clarity of revelation comes from Allah;
the accessibility and embodiment of that clarity comes from the Messenger.”

3. “To bring those who believe and do righteous deeds out of darknesses into light.”
لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُواْ … مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ

This is one of the greatest Qur’anic descriptions of prophethood.

Darknesses (zulumat) = plural:

- ignorance,
- disbelief,
- injustice,
- hypocrisy,

- arrogance,
- oppression,
- spiritual blindness,
- ego,
- desire,
- misguidance.

Light (nur) = singular:

- truth,
- guidance,
- revelation,
- justice,
- sincerity,
- taqwā,
- clarity,
- salvation.

Maturidi notes the theological beauty:

"Darknesses are many because falsehood takes countless forms.
Light is one because truth is one."

And:

"No one escapes darkness except through the Messenger, and no one reaches light except through revelation."

4. "And whoever believes in Allah and does righteous deeds…"

وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا

A foundational Maturidi principle:

Faith alone is not enough. It must be followed by righteous action.

But righteous action is meaningless without faith.

Thus, Maturidi affirms:

- belief is the foundation,
- deeds are the fruit,
- salvation requires the union of both.

5. "…He will admit him into Gardens beneath which rivers flow…"

يُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ

This is the Qur'an's most common description of Paradise.
Maturidi explains:

- Gardens = abundance
- Rivers = continuity
- Beneath them = stability
- Flowing = renewal, life, eternity

Every image signals:

unending, effortless, serene bliss.

6. "…abiding therein forever."

خَٰلِدِينَ فِيهَآ أَبَدٗا

Maturidi states:

- There is *no interruption*,
- no fear of death,

- no anxiety of loss,
- no cycle of decline.

The soul finds perfect permanence.

7. "Allah has indeed perfected provision for him."

قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا

This is a profound phrase.

Maturidi explains:

"Ahsana" means Allah beautified, perfected, completed, expanded, and purified his provision.

This refers to:

- provision in the world (rizq in dunya),
- and provision in the afterlife (rizq in Jannah).

It also includes:

- guidance,
- tranquility,
- forgiveness,
- purification,
- mercy.

The "perfected provision" is:

living with revelation in the dunya and living with reward in the ākhirah.

Maturidi's Insights

1. Prophethood is the link between divine mercy and human understanding.

Revelation alone could be misunderstood; a messenger alone could be doubted.

Together:

- the Qur'an explains truth,
- the Prophet ﷺ embodies truth.

This duality is essential.

2. The primary mission of the Prophet ﷺ is *transformation*.

Not:

- political power,
- philosophy,
- social engineering.

But:

removing darkness, bringing light.

This is the Maturidi model of salvation:

- knowledge (ma'rifah),
- purification (tazkiyah),
- action ('amal),
- faith (īmān).

3. Light cannot be reached through intellect alone.

A key Maturidi point:

“Aql can recognise the need for light, but only revelation provides the light.”

Thus:

- reason identifies its own limits,
- revelation completes what reason cannot reach.

4. Paradise is not merely reward — it is the flowering of faith and action.

The one:

- who believed,
- who acted,
- who endured,
- who submitted

now receives beautified, perfected provision.

This is divine justice.

5. Darkness is not merely disbelief — it is a state of the heart.

Every sin creates a shadow.
Every act of taqwā brings light.

Thus “zulumat” includes:

- arrogance,
- greed,
- dishonesty,
- oppression,

- breaking Allah's limits (Hudūd),
- injustice in family matters.

Cross-References

- **2:257** — Allah brings believers from darkness into light.
- **14:1** — the Qur'an was revealed to bring people from darkness into light.
- **33:45–46** — the Prophet ﷺ is "a light-giving lamp."
- **7:157** — he recites Allah's signs, purifies, and teaches.
- **39:69** — the earth will shine with the light of its Lord.

Spiritual Lesson

Maturidi concludes:

1. Revelation is the rope.

2. The Messenger is the guide.
3. Taqwā is the path.
4. Light is the destination.
5. Paradise is the completion.

And Allah has **perfected provision** for whoever walks this path sincerely.

Surah at-Talāq – Verse 12

Arabic

ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَـٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ ۖ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا

Tafsir

"Allah is the One who created seven heavens, and of the earth the like of them. The command descends between them, so that you may know that Allah is powerful over all things and that Allah encompasses all things in knowledge."

Maturidi Explains

This verse concludes Surah at-Talāq with a *universal cosmological declaration* of:

- Allah's creative power (qudrah),
- His comprehensive decree (amr),
- and His perfect knowledge ('ilm).

It connects the *laws of divorce and family justice* to the *magnificence of divine creation*, showing:

The One who created the universe is the same One who legislated these laws, they must be obeyed with full submission.

1. "Allah is the One who created seven heavens…"

ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَـٰوَٰتٍ

Maturidi notes:

- "He created" (khalaqa) indicates precise, deliberate, ordered creation.

- “Seven heavens” refers to seven levels or realms above, known only fully to Allah.
- The number “seven” signifies completeness and perfection in Qur’anic usage.

Maturidi emphasises:

“The command of Allah in revelation is as perfect as His command in creation.”

Just as the heavens are perfectly ordered and without flaw, so too the laws in this surah such as marital justice, rights of women, rights of children and taqwā, which are all divinely structured.

2. “…and of the earth the like of them.”

وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ

This is a deeply discussed phrase among early scholars.

Maturidi explains:

- It may refer to **seven earthly realms**, or
- **seven layers**, or
- **seven categories of earth**,
- or simply that the earth mirrors the heavens through divine order, structure, and decree.

He stresses that the meaning is:

“Just as the heavens are His creation, so too is the earth completely under His will.”

Thus:

- no place,

- no law,
- no reality,

is outside divine sovereignty.

3. "The command descends between them…"

يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ

This is one of the most profound theological phrases in the Qur'an.

"The command" (al-amr) refers to:

1. **Revelation**
   – the Qur'an
   – prophetic law
   – divine guidance
2. **Decree**
   – what Allah ordains
   – what He allows
   – what He commands
3. **Management of the universe**
   – angels descending
   – affairs being directed
   – destinies unfolding

Maturidi emphasises:

"The same divine command that governs the planets governs the household."

Meaning:

- The divorce laws are not cultural—
  they are manifestations of cosmic order.

- Family justice is part of divine command.
- Obeying these laws is obeying the One who governs the heavens.

4. "So that you may know…"

لِتَعْلَمُوٓاْ

This reveals **the purpose** of all this:

- revelation,
- creation,
- decree,
- law.

Everything leads the believer towards:

- knowledge of Allah,
- recognition of His power,
- understanding of His knowledge.

Knowledge is not accidental, it is the purpose of existence.

5. "…that Allah is powerful over all things."

أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

This affirms **divine omnipotence**.

Maturidi explains:

- Nothing escapes His control.
- Nothing resists His will.
- Nothing limits His ability.

- His power is eternal and infinite.
- His will manifests in creation and in law.

This is also a direct reminder: **If He can create seven heavens,**

He can provide for the divorced woman
as promised in earlier verses.

6. "…and that Allah has encompassed all things in knowledge."

وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا

This is one of the strongest statements of Allah's **infinite knowledge**:

- encompassing,
- surrounding,
- penetrating,
- absolute,
- without limit,
- without beginning,
- without end.

Maturidi highlights:

"His knowledge covers the heavens and the earth, and covers the hidden thoughts of the heart."

This is a refutation of all sects (such as certain Mu'tazili philosophers) who claimed Allah only knows universals, not particulars.

Maturidi insists:

- Allah knows every atom,
- every tear,

- every injustice,
- every right withheld,
- every intention in family matters,
- every violation of His limits.

This links directly to the theme of the surah:

Nothing done to one's spouse or family is hidden from Allah.

Maturidi's Insights

1. Family law is tied to cosmic law

The placement of this verse at the end of a surah on divorce is intentional.

Maturidi says:

"He who created the heavens commands you to uphold justice in your homes."

This means:

- Marriage is sacred.
- Divorce is regulated by divine order.
- Every right and every duty is part of cosmic harmony.

2. Creation reveals Allah's power; revelation reveals His will

Two realms:

- **Created**: heavens and earth
- **Commanded**: the Qur'an and divine law

The believer must read both.

3. “Descending command” means constant divine involvement

Allah is not distant.

His decree continuously:

- sustains life,
- governs affairs,
- guides hearts,
- protects believers,
- manages the unseen.

This contradicts the belief of those who imagine Allah created the universe and left it.

No — **His amr is ongoing**.

4. Knowledge of Allah is the purpose of law

The divine laws of this surah —
regarding justice, taqwā, financial support —
all lead to:

- knowing Allah’s wisdom,
- knowing His power,
- knowing His knowledge.

Thus:

Family law is a path to ma‘rifah (deep recognition of Allah).

5. Divine knowledge guarantees perfect justice

If Allah knows everything:

- no act of oppression escapes Him,
- no right lost goes unreturned,
- no tear shed is forgotten.

This comfort is essential for the divorced woman, the single mother, the vulnerable spouse.

Cross-References

- **57:4** — Allah created the heavens and earth and manages all affairs.
- **65:2–3** — whoever fears Allah, He will make a way out.
- **67:3–4** — the perfection of creation.
- **42:52–53** — revelation brings from darkness to light.
- **2:231** — do not take Allah's verses in jest.

Spiritual Lesson

Maturidi closes Surah at-Talāq with three ultimate truths:

1. Allah's power governs the universe and your life.

2. Allah's decree descends constantly, guiding, sustaining, commanding.

3. Allah's knowledge encompasses every detail, including every act of justice or injustice in the home.

Thus, the believer obeys these laws knowing:

- they come from the Creator of the heavens,

- they are sustained by His ongoing command,
- and they are recorded by His perfect knowledge.

This transforms family law from social rules into a pathway towards:

- taqwā,
- certainty,
- tranquility,
- and nearness to Allah.

Surah at-Taḥrīm – Verse 1

Arabic

يَـٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ ۖ تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

Tafsir

“O Prophet! Why do you prohibit what Allah has made lawful for you, seeking the pleasure of your wives?
And Allah is Forgiving, Merciful.”

Maturidi Explains

This verse opens the surah by addressing the Prophet ﷺ directly —
not with rebuke, but with *Divine correction infused with honour, mercy, and gentleness*.

It concerns an incident in which the Prophet ﷺ
— out of kindness, consideration, and refinement of character —

forbade himself something permissible,
intending to ease the feelings of some of his wives.

Allah corrects him lovingly, teaching the Ummah several core principles.

1. "O Prophet!"

يَٰٓأَيُّهَا ٱلنَّبِيُّ

Maturidi highlights:

- This title affirms honour, rank, and closeness.
- The address is dignified — unlike "O Muhammad," which is never used in the Qur'an.
- The correction that follows is framed within *prophetic dignity*.

Allah addresses him not as "husband,"
nor as "leader," but as **His Prophet**, establishing that the lesson is both personal and universal.

2. "Why do you prohibit what Allah made lawful for you…?"

لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ

The Prophet ﷺ **voluntarily abstained** from something halal:

- NOT as legislation
- NOT as new law
- NOT as prohibition for others

But simply:

an act of personal self-restraint to please his wives.

Maturidi is emphatic:

"The Prophet ﷺ cannot prohibit what Allah made lawful, but he may choose for himself ascetic restraint, out of mercy, gentleness, or good character."

Thus the issue was not *sin*,
nor *error*,
but **excessive courtesy**.

Allah corrects him **out of love**,
not reprimand, because the Prophet's role includes preserving the balance of divine law.

Even his private acts become instructional.

3. "Seeking the pleasure of your wives"

تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ

This phrase reveals:

- the Prophet's extraordinary gentleness,
- his sensitivity to emotion,
- his desire not to cause pain,
- his willingness to restrain himself for harmony.

Maturidi notes:

"The Prophet's nature was to prefer the comfort of others over himself."

This was not weakness,
but refined *khuluq*.

Yet Allah teaches:

Do not compromise what Allah made lawful even for noble intentions.

This is a universal principle.

4. “And Allah is Forgiving, Merciful.”

وَٱللَّهُ غَفُورٌ رَّحِيمٌ

Why forgiveness?

Not because the Prophet ﷺ committed sin —
far from it.

Maturidi explains:

“‘Forgiving’ here refers to Allah’s covering and lifting the burden the Prophet had placed upon himself.”

And:

“‘Merciful’ refers to removing the difficulty
and returning him to ease.”

This expresses:

- divine affection,
- divine honour,
- divine gentleness toward His Messenger ﷺ.

Maturidi’s Insights

1. The Prophet’s personal choices are corrected to protect the Ummah from excess

If the Prophet ﷺ permanently abstained from the lawful, the Ummah might imitate him and assume such abstention is desired by Allah.

Thus:

- balance is preserved,
- the halal remains halal,

- no new severity enters the religion.

This aligns with the Maturidi principle:

“Religion is ease, not self-imposed hardship.”

2. Pleasing others is virtuous — but not at the cost of divine boundaries

Human relationships must be guided by revelation.

Even noble motives cannot justify altering:

- halal,
- haram,
- duties,
- limits.

3. No one — not even the Prophet ﷺ — legislates from himself

All legislation returns to Allah.

This verse protects:

- the integrity of divine law,
- the boundaries of revelation,
- the universality of halal/haram.

This is central in Maturidi theology:

“Revelation, not emotion, is the source of law.”

4. The Prophet’s ascetic self-denial is not blameworthy — it is excessive kindness

The correction is:

- gentle,
- honouring,
- affectionate.

Allah's tone signals:

- the Prophet's noble motive,
- the Prophet's extraordinary compassion,
- the elevation of his character.

5. The Ummah must learn moderation

The verses that follow (2–5) expand the lesson:

- do not prohibit what Allah made lawful,
- do not exceed bounds,
- do not oppress yourself or others by unnecessary restriction.

Maturidi insists:

The lawful is a mercy; refusing mercy is not piety.

Cross-References

- **5:87** — "Do not prohibit the good things Allah has made lawful."
- **4:128** — harmony in marriage requires balance, not self-imposed hardship.
- **7:32** — Allah created lawful enjoyments as blessings.
- **33:21** — the Prophet ﷺ is the perfect example — including moderation.

Spiritual Lesson

Maturidi summarises the verse with three truths:

1. Mercy does not require self-harm.

The Prophet ﷺ restrained himself out of kindness;
Allah lifted that burden.

2. Revelation stands above emotion.

Even noble motives cannot override divine boundaries.

3. Allah's correction is mercy, not criticism.

He protects His Prophet ﷺ
and preserves the balance of the religion.

This verse teaches:

- balance,
- mercy,
- moderation,
- respect for divine limits,
- and the beauty of prophetic character.

Surah at-Taḥrīm – Verse 2

Arabic

قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَـٰنِكُمْ ۚ وَٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ

Tafsir

“Allah has already prescribed for you the lawful way to dissolve your oaths.
And Allah is your Protector,
and He is the All-Knowing, the All-Wise.”

Maturidi Explains

This verse follows immediately after Allah corrected the Prophet ﷺ for making something lawful into something personally binding upon himself.

Now Allah establishes the **legal principle** for the entire Ummah:

When you bind yourselves with an oath, and that oath leads to hardship, imbalance, or detriment, Allah has legislated a lawful way out.

This is divine mercy and wisdom.

1. “Allah has already prescribed for you…”

قَدْ فَرَضَ ٱللَّهُ لَكُمْ

Maturidi highlights:

- “Farada” = ordained, legislated, established.
- Allah Himself sets the rules and the solutions.
- Nothing regarding oaths is left to mere human reasoning.

This emphasises:

Just as Allah ordains commands, He ordains pathways of release.

Religion is not a trap — it is a balanced system.

2. "…the lawful way to dissolve your oaths."

تَحِلَّةَ أَيْمَـٰنِكُمْ

This refers to **kaffārat al-yamīn**, the expiation for broken oaths.

Maturidi explains the background:

- The Prophet ﷺ had taken an oath of self-restraint.
- Allah declared: such self-imposed hardship is not required.
- Instead: there is a lawful mechanism to lift that oath.

For the Ummah, this means:

● **Oaths are serious**

● **Self-harm or excessive restraint is not piety**

● **Breaking an oath *for a better or more righteous action* is allowed**

● **But must be followed by the legislated expiation**

This is consistent with the verse:

"Do not make Allah a barrier in your oaths to prevent you from doing good" (2:224).

And the Prophet ﷺ said:

"If you swear an oath and later see something better,
break your oath and offer the expiation and do that which is better."
— Ṣaḥīḥ Muslim

Maturidi emphasises this tradition strongly.

3. "And Allah is your Protector (Mawlā)."

وَٱللَّهُ مَوْلَىٰكُمْ

This is a profound theological term.

Mawlā means:

- protector,
- patron,
- guardian,
- helper,
- ally,
- the One who brings you out of hardship.

Maturidi explains:

"Allah lifts burdens from His servants, while servants often impose burdens on themselves."

The verse teaches:

- Allah protects from self-imposed hardship.
- Allah protects from extremism.
- Allah protects from guilt and confusion.
- Allah protects from making religion difficult.

Thus, Allah is **your Mawlā**
— protecting you from *yourself*, your emotions, and your excesses.

4. "And He is the All-Knowing, the All-Wise."

وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ

Maturidi highlights:

Al-'Alīm — Allah knows:

- your intentions,
- your weakness,

- your emotions,
- your limits,
- your capacity.

Al-Ḥakīm — Allah's laws are:

- perfectly balanced,
- full of benefit,
- never too harsh,
- never too lenient,
- perfectly measured.

Thus, when Allah gives you a way out of an oath, it is not loophole, it is **wisdom and mercy combined**.

Maturidi's Insights

1. Religion prohibits extremism and self-injury

The Prophet ﷺ forbade himself something lawful
out of noble gentleness.

Allah responded by teaching:

- no self-imposed deprivation,
- no turning a personal preference into legislation,
- no harming oneself for emotion.

Maturidi says:

"Tashdīd (self-hardening) leads to collapse, not piety."

2. The system of oaths is regulated to prevent imbalance

Oaths must not be used to:

- prohibit the lawful,
- avoid obligations,
- harm relationships,
- manipulate outcomes.

Thus Allah provides:

- structure (oath has weight),
- flexibility (expiation),
- mercy (permission to break harmful oaths).

3. Divine law encourages ease — not hardship

The sequence of the verses is important:

- Verse 1: do not prohibit the halal
- Verse 2: and if you did so via an oath, Allah gives you a lawful way out

This demonstrates the divine objective:

religion must remain balanced, humane, rational, and merciful.

4. Allah is your Mawlā — the One who rescues you from your own excess

Maturidi beautifully notes:

"The human being binds himself.
Allah unbinds him."

This surah teaches:

- the danger of over-restriction,
- the harm of self-imposed oaths,
- the necessity of divine boundaries.

5. Divine wisdom governs both legislation and release

Maturidi stresses:

- The same wisdom that commands
- also eases
- and forgives
- and provides escape routes.

This is the difference between:

- human systems (rigid, unforgiving)
- and divine law (balanced, compassionate, perfect).

Cross-References

- **5:89** — full law of expiation for broken oaths
- **2:224–225** — do not use oaths to block good
- **7:157** — the Prophet removes burdens
- **22:78** — "He placed no hardship upon you in religion"
- **4:28** — Allah wishes to lighten your burdens

Spiritual Lesson

Maturidi summarises Verse 2 with three transformative points:

1. Allah does not want you imprisoned by your own words.

He gives you a path to correction, not punishment.

2. Mercy is the heart of divine law.

Ease is not compromise — it is Allah's design.

3. Allah protects you from extremism.

He is your Mawlā — the One who lifts burdens and lights the path.

Surah at-Taḥrīm – Verse 3

Arabic

وَإِذْ أَسَرَّ ٱلنَّبِىُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ

Tafsir

"And when the Prophet confided a matter to one of his wives;
then when she disclosed it, and Allah made it known to him,
he made known part of it and overlooked part.
Then when he informed her of it, she said:
'Who informed you of this?'
He said: 'The All-Knowing, the All-Aware informed me.'"

Maturidi Explains

This verse details a confidential moment within the Prophet's household that became a lesson in:

- the sanctity of trust,

- the consequences of disclosure,
- the perfection of prophetic knowledge through revelation,
- and Allah's protection of His Messenger ﷺ.

The incident:
The Prophet ﷺ entrusted a secret to one of his wives (commonly understood by early commentators as Ḥafṣah, daughter of 'Umar).
She disclosed it to another wife (commonly understood as 'Ā'ishah).
Allah informed the Prophet ﷺ of the breach of trust.

Maturidi emphasises:

The issue is not sin on the part of the wives, but the heightened standard required near the Prophet.

1. "And when the Prophet confided a matter to one of his wives…"

وَإِذْ أَسَرَّ ٱلنَّبِىُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا

Key insight:

- The Prophet ﷺ is the most trustworthy of creation.
- His confidential words carry sanctity and weight.
- Even private household matters become part of divine instruction.

Maturidi says:

"What the Prophet entrusts is amanah (a trust). Betrayal of amanah is corruption (fasād)."

2. "Then when she disclosed it…"

فَلَمَّا نَبَّأَتْ بِهِۦ

"Nabba'at" means:

- she informed someone else,
- without malice,
- but without due caution.

Important:
The verse does **not** accuse her of malicious intent.

Rather:

- it highlights the sensitivity of prophetic trust,
- and the gravity of revealing what was meant to remain confidential.

3. "And Allah made it known to him…"

وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ

This phrase is astonishing.

It means:

Allah **revealed** to the Prophet ﷺ
the exact confidential information that was disclosed even though no human informed him.

Maturidi emphasises:

- This is proof of **prophetic revelation**,
- proof of **divine protection**,
- and proof that **the Prophet's knowledge is sustained by Allah**, not by human sources.

This directly refutes any sect claiming the Prophet ﷺ gained knowledge only through human means.

4. "He made known part of it and overlooked part."

عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ

This is a magnificent display of prophetic character.

Maturidi explains:

- "ʿArrafa baʿḍahu" — he informed her of some details, gently.
- "Aʿraḍa ʿan baʿḍ" — he **concealed**, **overlooked**, and **forgave** the rest.

Why?

● **To protect her dignity.**

● **To avoid embarrassment.**

● **To maintain harmony.**

● **To teach that leadership requires mercy.**

● **To show that even correction must be compassionate.**

This is part of the Prophet's **khuluq ʿaẓīm** (exalted character).

Maturidi states:

"He disclosed enough to correct, but concealed enough to protect."

5. "Then when he informed her of it, she said: 'Who informed you of this?'"

فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا

This shows:

- her surprise,
- her innocence,
- the miraculous nature of the knowledge the Prophet ﷺ possessed,

- and the educational purpose of the event.

She genuinely wondered:

- Who told the Prophet ﷺ?
- Which person conveyed this information?

She did not expect revelation to be involved in a household matter.

6. "He said: 'The All-Knowing, the All-Aware informed me.'"

قَالَ نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ

A majestic response.

Two divine names:

al-'Alīm — the All-Knowing

al-Khabīr — the All-Aware, who knows the hidden

Maturidi explains:

- "Al-'Alīm" = Allah knows everything in general.
- "Al-Khabīr" = Allah knows everything in detail, depth, and secrecy.

This affirms:

● Allah revealed the matter directly.

● Human secrecy cannot conceal anything from divine knowledge.

● Prophetic awareness is guided by revelation.

● The Prophet ﷺ receives news of both worldly and unseen matters.

● Nothing escapes divine knowledge.

Maturidi's Insights

1. This event was not recorded to blame the wives — but to teach the Ummah

Nearness to the Prophet ﷺ brings elevated expectations.

This verse teaches:

- guarding privacy,
- respecting trust,
- avoiding unnecessary disclosure,
- recognising the sacredness of prophetic speech.

2. Prophetic knowledge is divinely supported

This is a foundational Maturidi belief:

"The Prophet knows of the unseen **only** what Allah informs him."

This verse is one of the evidences.

It refutes:

- those who deny any special prophetic knowledge,
- those who exaggerate his knowledge beyond revelation.

Maturidi keeps the balance:

He knows through Allah, not independent of Allah.

3. Leadership requires both correction and mercy

The Prophet ﷺ:

- corrected without humiliating,
- confronted without aggression,

- guided without harshness.

This is the perfect model of reconciliation.

4. Secrecy is an amanah

The Qur'an is teaching Muslims:

- private matters are not to be spread,
- secrecy is a moral responsibility,
- betrayal of trust harms relationships.

Even if disclosure is not malicious, it can have consequences.

5. Allah protects the Prophet from harm and deception

Maturidi notes:

"If Allah informs him of private household issues,
then surely He protects him in all matters of religion."

Thus, prophetic infallibility ('ismah):

- includes protection from deception,
- protection from misinformation,
- protection from error in conveying revelation.

Cross-References

- **66:4–5** — continuation of the same household incident.
- **4:113** — Allah prevented harm from reaching the Prophet ﷺ and revealed hidden matters to him.
- **2:255** — Allah's knowledge encompasses all secrets.

- **33:21** — the Prophet's character is the perfect example.
- **49:12** — guarding privacy and avoiding suspicion.

Spiritual Lesson

Maturidi concludes:

1. Trust is sacred — protect what is confided to you.

Breaking it leads to disharmony.

2. Allah knows every secret — guard your heart.

Before words betray, the heart betrays.

3. The Prophet ﷺ is protected — revelation is his shield.

4. Correct gently, forgive generously.

This was the Sunnah of the Messenger.

5. The heart closest to the Prophet must be the most refined.

Those near him are held to a higher standard.

Surah at-Taḥrīm – Verse 4

Arabic

إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِن تَظَـٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَـٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَـٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ

Tafsir

"If the two of you turn in repentance to Allah — then your hearts have indeed inclined (away).

But if you support each other against him (the Prophet),
then surely Allah is his Protector,
and Jibrīl, and the righteous believers,
and the angels thereafter are his supporters."

Maturidi Explains

This verse continues addressing the private household incident mentioned in Verses 1–3.

It contains:

- a gentle call to repentance,
- a correction of attitude,
- a warning against forming alliances against the Prophet ﷺ,
- a declaration of Allah's protection of His Messenger,
- and the honouring of the righteous believers and the angels.

Maturidi emphasises:

"These verses reveal the Prophet's sanctity, the seriousness of opposing him even emotionally, and Allah's immense defence of His Messenger."

1. "If the two of you turn in repentance to Allah…"

إِن تَتُوبَآ إِلَى ٱللَّهِ

"Two" refers to:

- Ḥafṣah bint 'Umar
- 'Ā'ishah bint Abī Bakr
  (according to the majority of early mufassirūn)

The call to repentance is **gentle**, not accusatory.

Maturidi explains:

- Their action was not sinful in the major sense,
- but it did require reorientation of the heart,
- due to the unique status of the Prophet ﷺ.

Allah invites them softly, not condemningly.

2. "…for your hearts have indeed inclined (away)."

فَقَدْ صَغَتْ قُلُوبُكُمَا

"Ṣaghat" means:

- leaned,
- tilted,
- inclined slightly away from the ideal state.

Maturidi notes:

- This is NOT an accusation of hypocrisy.
- Nor of major sin.
- Nor of rebellion.
- Rather: an emotional leaning that needed correction.

This teaches:

Those closest to the Prophet are expected to maintain the highest purity of intention.

Their "inclination" was:

- jealousy,
- emotional reaction,
- or revealing a secret,

—not disbelief or wrongdoing.

Thus Allah corrects gently, lovingly.

3. "But if you support each other against him (the Prophet)…"

وَإِن تَظَـٰهَرَا عَلَيْهِ

"Tazāharā" =

- to mutually support,
- to join in alliance,
- to reinforce each other's stance.

Even a *minor domestic alliance* against the Prophet ﷺ is treated as serious.

Maturidi emphasises:

"Opposing the Prophet — even through emotional alliance,
is a grave matter because it challenges divine authority indirectly."

This is not describing treachery, but illustrating the gravity of the Prophet's status.

4. "Then surely Allah is his Protector…"

فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ

A majestic declaration.

Allah alone is:

- his Mawlā (Protector),
- his Guardian,
- his Ally,
- his Supporter,

- the One who strengthens him,
- the One who defends him.

Maturidi comments:

"This is the highest honour that Allah Himself declares, His direct protection of the Prophet."

5. "And Jibrīl…"

وَجِبْرِيلُ

Jibrīl specifically mentioned:

- the greatest of angels,
- the bringer of revelation,
- the commander of heavenly hosts.

This signals:

"If you oppose him, you oppose the one whom even Jibrīl supports."

This shows the **cosmic dimension** of the Prophet's status.

6. "And the righteous believers…"

وَصَٰلِحُ ٱلْمُؤْمِنِينَ

Maturidi explains:

- These are the elite of the Ummah,
- Those closest to Allah through righteousness,
- Those with pure hearts and sound actions.

Their inclusion shows:

The Prophet ﷺ is supported

not only by heaven, but by the best of the Ummah on earth.

Classical commentators note:

- Some said: Abu Bakr and ‘Umar specifically.
- Others: all righteous believers.
- Maturidi prefers the more general meaning — not restricting it.

7. “And the angels thereafter are his supporters.”

وَٱلْمَلَـٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ

“Ẓahīr” = supporters, helpers, reinforcements.

Meaning:

- after Allah,
- after Jibrīl,
- after the righteous believers,

the entire angelic host supports the Prophet ﷺ.

Maturidi emphasises:

“No human alliance can ever overcome the divine and angelic support given to the Prophet.”

This is the most powerful declaration of protection in the surah.

Maturidi’s Insights

1. Emotional lapses are corrected gently in those closest to the Prophet

Their error was:

- emotional,
- subtle,

- momentary.

But the correction is:

- firm,
- gentle,
- dignified.

2. Even minor opposition to the Prophet carries spiritual gravity

Because:

- he represents divine authority,
- he embodies revelation,
- he is the axis of guidance.

Thus Allah protects him even in domestic matters.

3. Prophetic honour is defended by heaven and earth

Four layers of protection:

1. **Allah — the Mawlā**
2. **Jibrīl — the greatest angel**
3. **the righteous believers**
4. **the angels collectively**

No other human being in history receives such a declaration.

4. The wives of the Prophet are honoured by direct divine address

Allah:

- corrects them,
- purifies them,
- guides them.

This is honour, not humiliation.

They are:

- Mothers of the Believers,
- closest to the Prophet,
- under divine refinement.

5. The verse teaches that alliances should be based on truth, not emotion

Even good people can form emotional alliances.
Allah teaches:

- do not let emotion override justice,
- do not let loyalty override truth,
- do not let domestic ties override divine alignment.

Cross-References

- **66:3** — the confidential incident
- **33:21** — the Prophet's character is the perfect example
- **58:22** — Allah supports His Messenger
- **4:65** — faith requires full submission to the Prophet's judgment
- **2:285** — angels support revelation
- **3:31** — loving Allah requires following the Prophet

Spiritual Lesson

Maturidi concludes:

1. The heart must be aligned with the Prophet — even in emotion.

2. Allah protects His Messenger from every harm, from enemies and even minor domestic tensions.

3. Divine correction is a mercy that purifies the closest hearts.

4. The Prophet ﷺ stands with the support of Allah,

Jibrīl,
the righteous,
and the angels.

5. Alliances must always be on the side of truth, not emotion.

This verse teaches profound lessons about:

- reverence for the Prophet ﷺ,
- sincerity of heart,
- spiritual refinement,
- and divine protection.

Surah at-Taḥrīm – Verse 5

Arabic

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا

Tafsir

“It may be that if he divorces you, his Lord will give him wives better than you, submissive to Allah, believing, devoutly obedient, repentant, worshipping, travelling (or fasting) for Allah, previously married and virgins.”

Maturidi Explains

This verse continues the divine address to the Prophet’s wives
but shifts the tone from *gentle correction* (verse 4) to *serious warning*.

It is not condemnation.
It is not humiliation.
It is not divine anger.

Rather, it is:

- a reminder of their elevated responsibility,
- a warning against causing distress to the Prophet ﷺ,
- a statement of the Prophet’s status,
- and a declaration of Allah’s ability to replace.

Maturidi emphasises:

“This verse honours the Prophet ﷺ by showing that the highest moral and spiritual qualities are required in those closest to him.”

1. “Perhaps (ʿasā) his Lord — if he divorces you…”

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ

“ʿAsā” (perhaps) from Allah
means *certainty*, not possibility.

It is used here:

- to soften the warning,
- to preserve dignity,
- to avoid harshness.

Maturidi notes:

"Allah uses gentle language even when delivering severe truths."

The phrase "if he divorces you" is hypothetical, but serious in meaning.

2. "…He will replace you with wives better than you."

أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ

This is **not** because the wives are evil.
The Qur'an praises them elsewhere.

Rather, the meaning is:

- If they remain in conflict,
- If they repeatedly cause prophetic distress,
- If they do not rise to the spiritual station required,

— then Allah has the power to bring others with the qualities suited to supporting a Prophet.

Maturidi emphasises:

"The verse protects the Prophet's emotional and divine mission,
not to disparage his wives."

This is a lesson in **the spiritual weight of proximity to prophethood**.

3. The Qualities of the Ideal Wives of a Prophet

Allah lists **seven spiritual traits**
of women befitting the household of the Messenger ﷺ.

Each is a **station of the heart**:

(1) Muslimāt — submissive to Allah

مُسْلِمَـٰتٍ

Submission in action:

- obeying Allah,
- aligning behaviour with divine command,
- humility.

(2) Mu'mināt — believing

مُّؤْمِنَـٰتٍ

Submission in creed:

- certainty,
- inner conviction,
- spiritual anchoring.

Maturidi distinguishes:

Islam is external action

Īmān is internal illumination.

Both are required.

(3) Qānitāt — devoutly obedient

قَـٰنِتَـٰتٍ

“Qunūt” =
long-standing devotion,
deep obedience,
tranquility in worship.

These women:

- obey Allah,
- obey His Messenger ﷺ,
- obey truth over emotion.

(4) Tā’ibāt — repentant

تَٰٓئِبَٰتٍ

Constantly returning to Allah:

- through humility,
- through introspection,
- through immediate correction of mistakes.

Maturidi says:

“Repentance elevates the heart above its inclinations.”

(5) ‘Ābidāt — worshipping

عَٰبِدَٰتٍ

Not occasional worship, but women whose essence is connected to Allah:

- ṣalāh,
- du‘ā’,

- night worship,
- consistent devotion.

(6) Sā'iḥāt — travelling OR fasting

سَـٰٓئِحَـٰتٍ

Two classical meanings:

(a) Travelling for obedience:

- hijrah,
- seeking knowledge,
- accompanying the Prophet,
- serving the religion.

(b) Fasting:

A common early interpretation,
because the Arabs used "siyāḥah" metaphorically for fasting.

Maturidi accepts both, not restricting the verse to one meaning.

(7) "Previously married and virgins"

ثَيِّبَـٰتٍ وَأَبْكَارًا

Allah indicates:

- the Prophet ﷺ could have wives from diverse backgrounds,
- both previously married and virgins can be spiritually excellent,
- spiritual worth is not tied to marital status.

Maturidi insists:

"Piety is not in virginity or non-virginity. Piety is in the heart."

This statement destroys pre-Islamic prejudices.

Maturidi's Insights

1. Proximity to the Prophet ﷺ requires higher character

The same actions that are ordinary for others carry greater spiritual weight for those in his household.

2. The verse elevates the Prophet's ﷺ status, not degrades his wives

It says:

- his rank is unmatched,
- his mission cannot be obstructed,
- Allah protects his emotional and spiritual space.

3. Allah uses warning as purification

This verse:

- corrects,
- purifies,
- elevates,
- guides.

The wives of the Prophet ﷺ ultimately **rose to this station** and became Mothers of the Believers.

4. The listed qualities are the qualities of ideal believers

These seven traits are a blueprint for Muslim women (and men):

- Islam
- Īmān
- Qunūt
- Tawbah
- ‘Ibādah
- Siyāḥah / Ṣawm
- Spiritual maturity

5. Allah emphasises that replacement is possible, but He chooses mercy first

Before mentioning the possibility of divorce, He calls them to repentance (v.4).

Cross-References

- **33:28–29** — Allah gave the Prophet’s ﷺ wives a choice between dunya and ākhirah.
- **33:6** — the Prophet’s wives are mothers of the believers.
- **3:31** — loving Allah means following the Messenger ﷺ.
- **9:112** — similar list of righteous qualities.
- **4:128** — reconciliation requires humility and repentance.

Spiritual Lesson

Maturidi closes with 4 spiritual reflections:

1. Greatness demands proximity to the Prophet in heart and character.

2. The qualities listed are the true beauty of a believer.

3. Allah protects the Prophet's ﷺ emotional world — this is an honour unmatched.

4. Repentance elevates, warning purifies, and divine mercy embraces.

This verse is not about threat, it is about **refinement**, **honour**, and **spiritual ascension** for the Mothers of the Believers.

Surah at-Taḥrīm – Verse 6

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَـٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Tafsir

"O you who believe! Protect yourselves and your families from a Fire whose fuel is people and stones.
Over it are angels, stern and severe. who do not disobey Allah in what He commands them and who carry out precisely what they are ordered."

Maturidi Explains

This verse shifts back from the private household lesson
to a universal command for all believers.

It is among the **most foundational verses**
in Islamic theology, ethics, and family responsibility.

It teaches:

- individual accountability,
- family leadership,
- spiritual guardianship,
- the reality of Hellfire,
- the nature of its guardians,
- and divine justice.

Maturidi emphasises:

"This verse establishes the believer as shepherd over himself and his household, spiritually, morally, and legally."

1. "O you who believe! Protect yourselves…"

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمْ

The command "quū" (protect, shield) is:

- direct,
- urgent,
- personal.

It means:

● **Guard your heart**

● **Guard your actions**

● **Guard your beliefs**

● **Guard your repentance**

● **Guard your sincerity**

● **Guard your path**

Maturidi explains:

"The first responsibility of a believer is to his own soul to prevent it from falling into destruction."

2. "…and your families…"

وَأَهْلِيكُمْ

This includes:

- spouse,
- children,
- dependants,
- household,
- those under one's care.

This establishes the duty of:

- teaching,
- guiding,
- advising,
- warning,
- modelling righteousness.

It is the Qur'anic foundation for:

- parental responsibility,
- family leadership,
- domestic ethics.

Maturidi notes:

"The believer is shepherd over those in his household.
Their salvation is partly tied to his effort."

3. "…from a Fire whose fuel is people and stones."

نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ

A terrifying description.

"Fuel is people"

— those who reject truth,
commit injustice,
or abandon repentance.

"And stones"

Classical interpretations:

1. **Idols**
   — the stones worshipped by the mushrikīn become fuel in Hell.
2. **Black sulphur-like stones**
   — the most flammable and foul-smelling material.

Maturidi explains:

"Those who gave their hearts to lifeless idols find that lifeless stones share in their punishment."

This contrast is deliberate:

- The righteous protect themselves and families from fire.
- The unrighteous become fuel for it.

4. "Over it are angels — stern and severe…"

عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ

These are the **Zabāniyah**, the guardians of Hell.

Characteristics:

- “Ghilāẓ” — harsh in nature, firm, unyielding.
- “Shidād” — strong, mighty, fearsome.

Maturidi clarifies:

- Their harshness is *not* due to cruelty,
- but due to perfect obedience and justice.

They are not emotional. They act according to divine command alone.

5. “Who do not disobey Allah in what He commands them…”

لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ

They cannot:

- hesitate,
- soften,
- pity,
- negotiate,
- delay,
- question.

Because:

Their nature is obedience, not emotion.

This shows:

- Hellfire is real,
- punishment is executed without flaw,
- divine justice is perfect.

6. "…and they do exactly what they are ordered."

وَيَفْعَلُونَ مَا يُؤْمَرُونَ

This repetition reinforces:

- absolute obedience,
- absolute precision,
- total harmony with divine decree.

Maturidi highlights:

"If these angels never disobey, then what of humans who disobey despite weakness and desire?"

This is meant to evoke:

- repentance,
- humility,
- fear of Allah,
- urgency in protecting one's family.

Maturidi's Insights

1. The believer is commanded to be the spiritual guardian of his home

Protection means:

- teaching them the Qur'an,
- ensuring they pray,
- correcting with gentleness,
- advising with sincerity,
- preventing moral collapse,
- maintaining a righteous environment.

This is not authoritarianism. It is responsibility.

2. Salvation is a household project

Families rise and fall together.

Maturidi notes:

"The head of a household is accountable for the environment he permits."

3. Hellfire is real, and its fuel includes humans

This is not metaphorical.
It is stark, literal, and terrifying.

The purpose is:

- not despair,
- but awakening.

4. Angels execute divine justice with full obedience

Unlike humans:

- they do not argue,
- they do not violate boundaries,
- they do not follow desire.

Their obedience emphasizes the gravity of human disobedience.

5. Allah balances warning with previous verses of mercy

The earlier verses gave:

- repentance
- forgiveness
- divine protection
- honour
- refinement

Now Allah gives:

- warning,
- accountability,
- consequences.

This balance is the heart of Maturidi theology.

Cross-References

- **20:132** — command your family to pray.
- **31:17** — Luqmān's advice to his son.
- **8:28** — your families are a test.
- **66:7** — stern warning to disbelievers.
- **74:31** — angels of Hell as guardians.
- **4:9** — fear leaving behind weak dependants.

Spiritual Lesson

Maturidi summarises with four central truths:

1. The believer must save himself — and then his family.

2. Guidance begins at home.

3. Hellfire is real, its guardians unyielding, its warning sincere.

4. Spiritual responsibility is not optional — it is the duty of every believer.

This verse stands as one of the greatest ethical commands in the Qur'an.

Surah at-Taḥrīm – Verse 7

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ لَا تَعْتَذِرُواْ ٱلْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

Tafsir

"O you who disbelieved!
Do not make excuses today.
You are only being recompensed for what you used to do."

Maturidi Explains

This verse is addressed to the deniers and hypocrites *on the Day of Judgment*.

It is one of the most severe verses in the Qur'an
regarding the futility of excuses *after* truth becomes manifest.

Maturidi notes that:

- The verse shifts from **warning the believers (v.6)**
  to **warning the deniers (v.7)**.
- It emphasises that when accountability begins,
  excuses end.

The scene is **Yawm al-Qiyāmah**, the moment the veil is lifted,
and truth is undeniable.

1. "O you who disbelieved!"

يَـٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ

A direct, confrontational address.

Maturidi explains:

- This speech occurs *inside the Hereafter*,
- after judgment begins,
- when faith is no longer possible.

Unlike the world,
where invitation and mercy dominate, this is the realm of justice.

2. "Do not make excuses today."

لَا تَعْتَذِرُواْ ٱلْيَوْمَ

This is the divine closure of all:

- arguments,
- justifications,
- false claims,
- oaths,
- self-defence.

Maturidi emphasises:

- The hypocrites will try to lie,
- deny their actions,

- claim innocence,
- blame others.

But:

On that Day, excuses have no weight, because evidence speaks.

3. "You are only being recompensed for what you used to do."

إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

This establishes the Maturidi principle of:

al-jazāʾ biʾl-aʿmāl

(*recompense according to deeds*)

Key points:

- The punishment is not arbitrary.
- It is proportionate.
- It is based on knowledge and intention.
- It is a reflection of one's choices.

Maturidi says:

"Allah neither punishes without cause, nor rewards without reason."

Thus:

- Rejecting guidance → consequence.
- Persisting in hypocrisy → consequence.
- Mocking revelation → consequence.
- Knowing the truth yet refusing → consequence.

The Maturidi Theological Points

1. The door of excuses closes forever

In dunya:

- excuses matter,
- repentance is accepted,
- reasoning is heard,
- mercy is open-ended.

In ākhirah:

- the trial is over,
- the record is sealed,
- judgment begins,
- excuses are worthless.

2. Divine justice is perfect and proportionate

Maturidi emphasises:

- Allah's recompense is based on knowledge,
- accountability is exact,
- there is no injustice,
- no unfair burden,
- no arbitrary punishment.

This verse refutes:

- **Jabriyyah fatalism** — "humans have no choice,"
- **Qadariyyah absolutism** — "Allah does not know particulars,"

- **Mu‘tazilite exaggeration** — regarding rational necessity.

The verse states clearly:

“You did.
Therefore you are recompensed.”

3. Excuses on that Day are signs of humiliation

In several verses, hypocrites are shown:

- swearing by Allah,
- denying wrongdoing,
- fabricating stories,
- lying even in front of the All-Knowing.

Maturidi notes:

“The greatest humiliation is trying to deceive, the One who knows the unseen.”

4. The verse connects to the previous verse

Verse 6:

Believers must save themselves from the Fire.

Verse 7:

Disbelievers cannot save themselves *with excuses*.

This contrast reinforces:

- responsibility,
- urgency,
- sincerity,

- moral seriousness.

Cross-References

- **6:23** — disbelievers will lie and say, "By Allah, we were not idolaters."
- **4:42** — they will wish to disappear when their deeds expose them.
- **99:7–8** — every atom's weight is recompensed.
- **36:65** — limbs testify when the tongue lies.
- **52:21** — recompense follows actual deeds.

All support the same Maturidi doctrine: **judgment is exact and truthful.**

Spiritual Lesson

Excuses belong to the dunya; truth belongs to the ākhirah.

This verse calls the believer to:

- be truthful now,
- repent now,
- correct himself now,
- avoid hypocrisy now,
- avoid delaying repentance.

In the world:

- excuses may work on people, but they never work on Allah.

On the Day of Judgment:

- even the tongue will be silenced,

- hands and feet will testify,
- records will open,
- and justice will speak.

Surah at-Taḥrīm – Verse 8

Arabic

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوۡبَةٗ نَّصُوحًا ۚ عَسَىٰ رَبُّكُمۡ أَن يُكَفِّرَ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيُدۡخِلَكُمۡ جَنَّـٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَـٰرُ يَوۡمَ لَا يُخۡزِي ٱللَّهُ ٱلنَّبِيَّ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥۖ نُورُهُمۡ يَسۡعَىٰ بَيۡنَ أَيۡدِيهِمۡ وَبِأَيۡمَـٰنِهِمۡ يَقُولُونَ رَبَّنَآ أَتۡمِمۡ لَنَا نُورَنَا وَٱغۡفِرۡ لَنَآۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ

Tafsir

“O you who believe!
Turn to Allah in **sincere repentance**.
Perhaps your Lord will erase from you your sins
and admit you into Gardens beneath which rivers flow, on the Day when Allah will not disgrace the Prophet ﷺ nor those who believe with him. Their light will run before them and on their right.
They will say:
‘Our Lord! Perfect for us our light and forgive us.
Indeed, You are powerful over all things.’”

Maturidi Explains

This verse offers one of the most **expansive and hope-filled commands** in the Qur’an.

After warnings, after consequences, after the scenes of Hell and rejection —
Allah now opens a door that can never be closed:

The door of tawbah (repentance).

Not just any repentance (**tawbah naṣūḥah)**,
the repentance that is pure, truthful and complete.

Maturidi notes that the entire theology of salvation finds its heart here.

1. "O you who believe! Repent to Allah…"

تُوبُوٓاْ إِلَى ٱللَّهِ

Repentance is:

- a command,
- a necessity,
- a mercy,
- a cure,
- a fortress,
- the believer's renewal.

Maturidi emphasises:

"Every believer lives between fear and repentance.
Whoever abandons tawbah becomes arrogant."

2. "…a repentance that is naṣūḥah."

تَوْبَةً نَّصُوحًا

A phrase of immense depth.

Maturidi cites early definitions:

- **A repentance that leaves no trace of the sin.**
- **A repentance that reforms the heart and behaviour.**

- **A repentance not followed by return to the sin.**
- **A repentance free of deception and insincerity.**

The root *naṣaḥa* means:

- purity,
- sincerity,
- repairing something torn,
- cleansing honey of wax,
- stitching a garment.

Thus:

Tawbah nasūḥah is the repentance that "stitches" the soul back together.

It heals what sin tore.

3. "Perhaps your Lord will erase your sins…"

عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ

The word **"ʿasā"** from Allah means:

certainty, not doubt.

Maturidi explains:

"When 'ʿasā' is from Allah,
it expresses promised generosity, not uncertainty."

"Yukaffir" means:

- cover the sins,
- erase their guilt,
- remove their consequences,

- clean the record.

This is the Qur'anic definition of forgiveness.

4. "…and admit you to Gardens beneath which rivers flow."

وَيُدْخِلَكُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ

Maturidi notes:

- Paradise is *not* earned; it is *given*.
- Tawbah is the path to divine generosity.
- Forgiveness leads to Jannah without delay.

The rivers signify:

- eternal freshness,
- purity,
- abundance,
- light without decay.

5. "On the Day Allah will not disgrace the Prophet nor those who believed with him."

يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ

Maturidi emphasises:

This is **honour for the Prophet** ﷺ
and for those who:

- followed him,
- loved him,
- obeyed him,

- defended him,
- upheld his message.

They will not face:

- humiliation,
- rejection,
- shame,
- exposure.

This is the opposite of the fate described in verse 7.

6. "Their light will run before them and on their right."

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـٰنِهِمْ

One of the most beautiful scenes of the Qur'an.

Maturidi explains:

- The "nūr" is the **light of faith**,
- the **light of deeds**,
- the **light given on the Sirāṭ**,
- and the **light that distinguishes believers** from hypocrites.

It runs:

- before them (leading them),
- on their right (testifying for them).

This contrasts with Surah al-Ḥadīd, where hypocrites are left in darkness.

7. "They will say: Our Lord, complete our light…"

رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا

Even in Paradise, the believer remains humble.

Maturidi says:

"Their request to perfect their light shows that the people of faith never stop seeking Allah's grace, even after salvation."

8. "…and forgive us — You have power over all things."

وَٱغْفِرْ لَنَآ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

Forgiveness remains the summit:

- of duʿā',
- of hope,
- of spiritual aspiration.

Even with light, even with Paradise, they still seek forgiveness.

This is the humility of the true believer.

Maturidi's Insights

1. Tawbah is continuous, not occasional

The believer does not repent once; he repents throughout life.

Tawbah is:

- renewal,
- purification,
- elevation.

2. Tawbah naṣūḥah links heart, intention, and action

For Maturidi:

- sincere regret,
- ceasing the sin,
- resolving not to return,
- repairing harms,
- replacing sin with good.

This is the formula of true repentance.

3. Allah's refusal to disgrace the Prophet = honour for his Ummah

This verse contains one of the greatest gifts:

The Prophet ﷺ cannot be disgraced on the Day of Judgment.

Therefore:

His Ummah, his lovers, his followers; cannot be disgraced either.

4. The believers' light is the proof of their deeds

Their nūr is their:

- truthfulness,
- prayer,
- charity,
- fasting,
- Qur'an,
- remembrance,
- sincerity.

Their deeds become light.

5. The duʿāʼ at the end is a summary of salvation

- **Perfect our light**
- **Forgive us**
- **You can do all things**

Maturidi says:

"This duʿāʼ is the duʿāʼ of those who have been saved, yet still fear falling short."

It is a duʿāʼ every believer should recite.

Cross-References

- **57:12–13** — light separating believers and hypocrites.
- **39:53** — Allah forgives all sins.
- **25:70** — sins turned into good deeds for repentant.
- **4:17** — repentance accepted from sincere.
- **66:5** — warning to wives, followed by mercy to believers.
- **66:9** — command for struggle against hypocrisy.

Spiritual Lesson

Repentance is the greatest gift Allah gave to the believer.

It:

- lifts sins,

- heals the heart,
- renews the spirit,
- brings honour on the Day of Judgment,
- creates light for the believer,
- leads to Paradise.

The believer's journey is:

sin → repentance → light → Paradise.

This verse encapsulates the entire path.

Surah at-Taḥrīm – Verse 9

Arabic

يَـٰٓأَيُّهَا ٱلنَّبِىُّ جَـٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَـٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ

Tafsir

"O Prophet!
Strive against the disbelievers and the hypocrites,
and be firm against them.
Their refuge is Hell and what an evil destination."

Maturidi Explains

This verse commands the Prophet ﷺ —
and through him, the believing community —
to adopt **three modes of struggle** depending on the group:

1. Against disbelievers (kuffār): physical and defensive struggle

2. Against hypocrites (munāfiqūn): moral, verbal, legal, and political struggle

3. Against both: firmness, not softness, when truth is threatened

Maturidi notes that this verse mirrors a recurring Qur'anic pattern:

- **mercy inside the community**,
- **firmness against hostility**,
- **wisdom in differentiating contexts**.

The Prophet ﷺ is commanded to lead the Ummah with balance between compassion and justice.

1. "O Prophet! Strive (jāhid) against the disbelievers…"

جَـٰهِدِ ٱلْكُفَّارَ

The word **jāhid** comes from *juhd* and *ijtihād*:

- using energy,
- effort,
- endurance,
- sacrifice.

Maturidi explains:

Jihād against disbelievers is:

- defensive combat when they attack,
- protection of the community,
- preservation of religion,
- establishing justice.

It is never aggression. It is never coercion in faith.

2. "…and the hypocrites."

وَٱلْمُنَـٰفِقِينَ

Maturidi gives a detailed distinction:

- Hypocrites live *inside* the Muslim community.
- They are not fought with the sword.
- Their danger is *internal*, not external.
- Their weapon is *deception*, not armies.

Thus, the Prophet's jihād against them is:

• **exposing lies**

• **correcting falsehood**

• **preventing corruption**

• **confronting deceit**

• **applying legal measures when necessary**

This is **jihād with truth**,
not jihād with weapons.

The Maturidi school greatly emphasises this distinction.

3. "…and be firm against them."

وَٱغْلُظْ عَلَيْهِمْ

This command does not mean brutality.
Rather:

Firmness in:

- boundaries,

- law,
- refusal to compromise truth,
- refusing to tolerate rebellion or treachery.

It is the Qur'an's equivalent of:

"Do not be naïve with those who plot against the truth."

Maturidi notes:

"Gentleness is for the receptive; firmness is for the rebellious."

This is divine wisdom in governance.

4. "Their refuge is Hell…"

وَمَأۡوَىٰهُمۡ جَهَنَّمُ

"Mā'wā" means:

- final resting place,
- permanent abode,
- inevitable destination.

This is not temporary. It is permanent for those who die in disbelief or hardened hypocrisy.

5. "…and how evil a destination."

وَبِئۡسَ ٱلۡمَصِيرُ

A universal Qur'anic refrain describing the horror of Hell:

- its humiliation,
- its fire,
- its permanence,

- its justice.

Maturidi's Insights

1. Firmness is contextual, not universal

Maturidi emphasises that firmness (ghilẓah) is *not* a permanent attitude.

It applies only:

- in the face of treachery,
- when the truth is under threat,
- when hypocrisy becomes destructive,
- when disbelief takes the form of aggression.

Otherwise:

- mercy dominates,
- gentleness is the rule,
- compassion is the default.

This reflects the Maturidi principle: **context defines rulings**.

2. Different groups require different methods

Against disbelievers:
defensive physical protection (when necessary).

Against hypocrites:
argument, exposure, advice, admonition, legal measures.

Against both:
firmness without cruelty.

Maturidi sees this as proof that Islam is not monolithic in approach. It is calibrated, wise, and precise.

3. The Prophet ﷺ must embody both mercy and firmness

Earlier verses emphasised:

- mercy,
- repentance,
- forgiveness.

This verse shows:

- leadership,
- justice,
- protection of the Ummah.

These qualities together form the complete Prophetic model.

4. The verse exposes the danger of hypocrisy

Hypocrisy threatens:

- unity,
- trust,
- morality,
- communal stability.

Hence, Allah commands firmness.

Hypocrites weaken the internal structure, often more than external enemies.

5. Divine justice is the final consequence

Those who:

- fight truth,
- corrupt faith,
- betray the believers,
- undermine revelation,

receive:

- humiliation in dunya,
- Hellfire in ākhirah.

Not because of divine arbitrariness, but because of persistent rebellion.

Cross-References

- **9:73** — identical command to strive against disbelievers and hypocrites.
- **48:29** — believers are "firm against disbelievers, merciful among themselves."
- **4:145** — hypocrites are in the lowest depths of Hell.
- **3:159** — gentleness for believers, firmness when necessary.
- **33:60–61** — strong action against hypocritical disruption.

Spiritual Lesson

This verse teaches the believer:

1. Mercy is the rule — but firmness is required when truth is under attack.

2. Falsehood must be confronted, not accommodated.

3. Leadership requires courage and clarity.

4. The path of Allah is defended by both compassion and strength.

5. Those who oppose divine truth harm only themselves.

It is a verse of balance:
strength without aggression,
discipline without injustice.

Surah at-Taḥrīm – Verse 10

Arabic

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُواْ ٱمۡرَأَتَ نُوحٖ وَٱمۡرَأَتَ لُوطٖۖ كَانَتَا تَحۡتَ عَبۡدَيۡنِ مِنۡ عِبَادِنَا صَٰلِحَيۡنِ فَخَانَتَاهُمَا فَلَمۡ يُغۡنِيَا عَنۡهُمَا مِنَ ٱللَّهِ شَيۡـٔٗا وَقِيلَ ٱدۡخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ

Tafsir

“Allah presents an example for those who disbelieve:
the wife of Nūḥ and the wife of Lūṭ.
They were under two of Our righteous servants,
yet they betrayed them.
But their husbands could not benefit them at all before Allah.
And it was said to them:
‘Enter the Fire with those who enter.’”

Maturidi Explains

This verse moves from commands and warnings to **teaching through parable (mathal)**.

Allah gives a powerful example to show:

- Faith is personal,
- lineage does not save,
- proximity to prophets does not benefit,
- betrayal of truth negates every worldly connection.

Maturidi emphasises:

"This verse destroys the illusion that family, status, or association can substitute for faith."

1. "Allah strikes an example for those who disbelieve…"

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُواْ

Maturidi explains:

- Mathal is a teaching device that reveals truth clearly.
- Here it is directed **not only at historical disbelievers**,
  but also at hypocrites, and anyone who relies on lineage or association instead of sincerity.

It is an example **for them**, but also **about them**.

2. "The wife of Nūḥ and the wife of Lūṭ."

ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ

Two of the most famous prophets,
each facing betrayal from within their own home.

Maturidi notes:

- These women were not guilty of sexual immorality.

- Their betrayal was **betrayal of faith**:
    - rejection of the message,
    - aiding the enemies of truth,
    - undermining the prophetic mission.

This is a crucial interpretive point.

3. "They were under two righteous servants…"

كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ

This confirms:

- Their husbands were prophets,
- perfect in righteousness,
- perfect in sincerity,
- receiving revelation.

Their wives lived:

- in their homes,
- under their protection,
- witnessing miracles,
- hearing divine speech indirectly.

Yet none of this saved them.

4. "But they betrayed them."

فَخَانَتَاهُمَا

Maturidi explains the meaning of *khiyānah* (betrayal):

● **inner betrayal of truth**

● **siding with the unbelievers**

● **supporting opposition**

● **disclosing secrets**

● **rejecting the prophetic message**

It does **not** mean indecency, for the wives of prophets are never depicted as immoral.

Rather, their betrayal was **religious** and **ideological**.

They rejected guidance from within the household of guidance.

5. "Their husbands could not benefit them at all before Allah."

فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا

This is the heart of the verse.

Maturidi draws several laws from it:

1. No one is saved by lineage

Not prophets' wives,
not prophets' sons (cf. Nūḥ's son in 11:46),
not families of the righteous.

2. No intercession without faith

Even prophets cannot intercede
for those who reject Allah.

3. No association can replace belief

Being near truth does not equal accepting truth.

4. Accountability is individual

Each soul is judged by its own stance:

- belief or disbelief,
- sincerity or hypocrisy,
- loyalty or betrayal.

6. "And it was said: Enter the Fire with those who enter."

وَقِيلَ ٱدۡخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ

This is the final verdict.

Maturidi notes:

- "Qīla" (it was said)
  indicates the decree is final and unchangeable.
- Their punishment is **the same** as other disbelievers
  despite their proximity to prophets.
- Their example is a warning to hypocrites in the Ummah of Muhammad ﷺ who imagine that outward association
  can compensate for inward rejection.

Maturidi's Insights

1. Family ties do not benefit without faith

This example refutes every false idea that:

- "I am safe because of my lineage."
- "I am safe because I belong to a righteous family."
- "I am safe because I associate with scholars."
- "I am safe because I live among believers."

Maturidi says:

“If the wife of a prophet is not saved by proximity,
then who can imagine salvation through mere association?”

2. Hypocrisy is betrayal

Khiyānah here refers to:

- supporting enemies of truth,
- undermining the da‘wah,
- opposing revelation.

This is the essence of hypocrisy.

3. Prophetic righteousness does not shield others

Prophets possess:

- guidance,
- purity,
- truth.

But they do **not** have the power to override another person’s free will.

This is a major Maturidi principle:

Human responsibility (taklīf) is real and personal.

4. Being close to truth increases responsibility

Those who lived inside households of prophets
had no excuse.

Likewise:

- those who live among Muslims,
- who have access to Qur'an,
- who hear guidance,

cannot claim ignorance.

Proximity strengthens proof, not protection.

5. Betrayal of faith leads to ultimate disgrace

The command:

"Enter the Fire with those who enter"

emphasises:

- no special status,
- no exception,
- no privilege,
- no intercession,

for those who knowingly reject truth.

Cross-References

- **11:46** — Nūḥ's son not saved by lineage.
- **9:80** — Prophet ﷺ cannot intercede for hypocrites.
- **26:101** — "We have no intercessors and no close friend."
- **39:15** — losers are those who lose themselves and their families.
- **66:11** — the next verse gives the opposite example (Āsiyah).

Spiritual Lesson

Faith is personal.

Lineage is irrelevant. Proximity means nothing without sincerity.

This verse is a mirror:

- your teacher cannot save you,
- your family cannot save you,
- your righteous friends cannot save you,
- your community cannot save you.

Only **your own īmān**,
your own **truthfulness**,
your own **loyalty to Allah**,
determines your fate.

It is a warning wrapped in divine wisdom.

Surah at-Taḥrīm – Verse 11

Arabic

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُواْ ٱمۡرَأَتَ فِرۡعَوۡنَ إِذۡ قَالَتۡ رَبِّ ٱبۡنِ لِي عِندَكَ بَيۡتٗا فِي ٱلۡجَنَّةِ وَنَجِّنِي مِن فِرۡعَوۡنَ وَعَمَلِهِۦ وَنَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ

Tafsir

“And Allah presents an example for those who believe:
the wife of Pharaoh,
when she said: ‘My Lord! Build for me, near You, a house in Paradise,
and save me from Pharaoh and his deeds,
and save me from the wrongdoing people.’”

Maturidi Explains

After presenting the **worst example** for disbelievers in verse 10
(the wives of Nūḥ and Lūṭ),
Allah now presents the **highest example of faith** for believers:

Āsiyah, the wife of Pharaoh;

a woman of purity,
spiritual strength,
courage,
and magnificent īmān.

Her example stands as the **mirror opposite** of the previous verse.

Maturidi highlights:

"These two examples together establish that neither disbelief harms a believer, nor belief benefits a disbeliever, even if they share one household."

1. "Allah presents an example for the believers…"

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُواْ

This parable is a **gift** to:

- every believer,
- every oppressed person,
- every seeker of Allah,
- every heart facing hardship.

While the previous example warned,
this one inspires.

2. "The wife of Pharaoh…"

ٱمْرَأَتَ فِرْعَوْنَ

Āsiyah lived:

- in the palace of the most tyrannical man in human history,
- surrounded by luxury yet devoid of spiritual safety,
- externally honoured but internally persecuted.

Maturidi emphasises:

- She possessed **no outward power**,
- no safety,
- no worldly support.

Yet she possessed the **greatest treasure**:
unshakeable īmān.

Her marriage to the worst tyrant
did not dim her heart's light.

Where the wives of Nūḥ and Lūṭ disbelieved despite living with prophets, Āsiyah believed despite living with a false-god tyrant.

3. "She said: My Lord! Build for me, near You, a house in Paradise."

رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ

This du'ā' reveals the **depth** of her sincerity.

a. "My Lord" — Rabbī

She speaks with intimacy, certainty, and reliance.

b. "Build for me a house"

She asks for permanence, stability, belonging —
all of which she lacked in Pharaoh's palace.

c. "Near You" (ʿindaka)

Maturidi says this is the **core** of the supplication.

Āsiyah does not merely want Jannah;
she wants **nearness to Allah**.

Proximity to Allah > Proximity to any palace.

d. "In Paradise"

Its reassurance cures every wound.

She saw beyond her suffering; she saw eternity.

4. "Save me from Pharaoh and his deeds…"

وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِۦ

She fears:

- his tyranny,
- his corruption,
- his disbelief,
- his injustice,
- his influence on hearts.

She asks for salvation not only from **Pharaoh**,
but from **Pharaoh-ness**, the moral evil embedded in his actions.

Maturidi comments:

"She did not fear his body;
she feared his path."

5. “And save me from the wrongdoing people.”

وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ

She seeks:

- physical escape,
- spiritual immunity,
- moral distance,
- protection from a society built on cruelty.

Maturidi explains:

Her heart detached from the world

long before her body left it.

This is the essence of **true faith**.

Maturidi’s Insights

1. Faith can flourish even in the house of a tyrant

Whereas disbelief destroyed the homes of prophets (v.10),
faith illuminated the darkest palace on earth (v.11).

This teaches:

- environments influence,
- but do not determine,
- destiny.

Even in difficulty, Allah raises saints.

2. Sincerity is more powerful than circumstance

Āsiyah's rank comes from:

- her sincerity,
- her du'ā',
- her courage,
- her trust in Allah.

Not from lineage, position, or marriage.

This refutes all fatalistic thinking.

3. She asked not for dunya, but for Allah

Her supplication prioritised:

- nearness to Allah,
- a home in Jannah,
- salvation from oppression.

She never asked for:

- comfort,
- wealth,
- status,
- revenge.

Maturidi says:

"The heart that seeks Allah, finds every other need fulfilled."

4. Faith protects even when the world collapses

Pharaoh tortured her.
Yet her final words were:

“My Lord! Build for me near You a house in Paradise.”

Her body weakened; her heart ascended.

She died a martyr, but lived forever in honour.

5. Contrasting the two examples reveals the central lesson

- In verse 10: disbelieving wives destroyed themselves despite **prophets**.
- In verse 11: believing Āsiyah saved herself despite **Pharaoh**.

Thus:

Faith alone saves,

and disbelief alone destroys. Nothing else.

Cross-References

- **28:38** — Pharaoh’s arrogance: “I know no god for you other than myself.”
- **79:24** — “I am your lord most high.”
- **40:28–45** — believers in Pharaoh’s court.
- **26:10–68** — Moses vs Pharaoh.
- **3:195** — Allah saves the oppressed.
- **4:97** — the oppressed are given divine relief.

Spiritual Lesson

Āsiyah is the model of īmān under oppression,

of purity in corruption and clarity in darkness.

Her prayer teaches every believer:

- Seek Allah above all.
- A house near Allah is worth more than every palace.
- Faith survives any environment.
- Salvation is personal.
- True honour comes from Allah alone.

Her story is the greatest consolation for those facing hardship, injustice, or isolation.

Surah at-Taḥrīm – Verse 12

Arabic

وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ

Tafsir

“And [Allah also presents the example of]
Maryam, the daughter of ʿImrān,
who guarded her chastity.
So We breathed into it from Our Spirit,
and she believed in the words of her Lord and His scriptures,
and she was among the devoutly obedient.”

Maturidi Explains

With this verse, Allah completes the **three parables** of Surah al-Taḥrīm:

1. **The disbelieving wives** of prophets (verse 10) → the worst example
2. **Āsiyah** the believer under tyranny (verse 11) → the heroic example
3. **Maryam** the pure, obedient servant (verse 12) → the perfected example

Maryam embodies:

- purity of body,
- purity of heart,
- purity of belief,
- purity of obedience.

Maturidi emphasises:

"Maryam is an example of how Allah elevates those whose faith is sincere even without prophetic office."

She is honoured in both the Qur'an and earlier revelation.

1. "Maryam, the daughter of ʿImrān…"

وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ

Naming her father:

- establishes honour,
- emphasises lineage of righteousness,
- distinguishes her among all women.

The Qur'an praises her in multiple sūrahs (Āl ʿImrān, Maryam, al-Anbiyā', etc.).

Maturidi notes that her mention here completes the moral arc:

- Those closest to prophets may disbelieve (v.10)
- Those closest to tyrants may believe (v.11)
- And those without husband or protector may be honoured (v.12)

Maryam stands as **proof that Allah elevates whom He wills**.

2. "who guarded her chastity…"

ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا

This describes:

- her complete moral discipline,
- her spiritual strength,
- her protection of herself from any indecency.

For Maturidi:

This is not merely physical chastity. It is chastity of heart and soul.

Maryam is the embodiment of taqwā and purity (ṣafā').

3. "So We breathed into it from Our Spirit."

فَنَفَخْنَا فِيهِ مِن رُّوحِنَا

One of the most theologically rich expressions in the Qur'an.

Maturidi clarifies:

• **"Our Spirit" does NOT mean a part of Allah.**

Allah is utterly transcendent and indivisible.

• **It refers to the created spirit of Jibrīl,**

who, by Allah's command, blew the soul of ʿĪsā into Maryam.

• **It is an honouring expression,**

like "the House of Allah" (Kaʿbah) or "the she-camel of Allah."

Meaning:

- the act is purely divine,
- the miracle is purely divine,
- the origin of ʿĪsā's creation is purely divine.

Maryam is the locus of a miracle that defies nature while affirming God's creative power.

4. "She believed in the words of her Lord…"

وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا

Maturidi defines "words" as:

- divine decrees (aḥkām),
- promises (waʿd),
- commands and prohibitions,
- and especially the revelation given to earlier prophets.

She believed in the truth of:

- prophethood,
- divine law,
- miraculous creation.

Her faith was not passive; it was active and steadfast.

5. "…and His scriptures."

وَكُتُبِهِۦ

Meaning:

- the Torah,
- the Scrolls of earlier prophets,
- all revelation sent before the Qur'an.

Maryam accepted divine revelation in full, affirming everything Allah had revealed.

For Maturidi:

"Maryam is an example of pure acceptance of revelation without doubt or resistance."

6. "and she was among the devoutly obedient."

وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ

al-Qānitīn means:

- deeply obedient,
- consistently devoted,
- steadfast in worship,
- humble before Allah,
- persevering in prayer,
- submissive in heart.

Maturidi highlights:

- The Qur'an rarely uses this title.
- It is a rank labelled by Allah Himself.

- It places Maryam spiritually among prophets, though not a prophet.

She is a model of devotion for both men and women.

Maturidi's Insights

1. Maryam's honour is from her sincerity, not her social circumstance

She had:

- no husband,
- no protector,
- no worldly status.

Yet Allah elevated her above entire generations.

This demonstrates:

True nobility comes from īmān and piety.

2. Her chastity reflects not only physical purity, but inner purity

Maturidi repeatedly emphasises:

- taqwā,
- humility,
- reverence,
- trust in Allah.

She guarded not only her body but her *intention*.

3. Divine miracles occur through divine command alone

The phrase “Our Spirit” affirms:

- God creates life directly,
- without means or partners,
- even in situations beyond human possibility.

This is a theological cornerstone against:

- Trinitarian interpretations,
- claims of divinity for ʿĪsā,
- philosophical denial of miracles.

4. Pure belief precedes pure action

Maryam:

- believed profoundly,
- obeyed consistently,
- submitted wholeheartedly.

Her actions flowed from faith.

This is the Maturidi model of īmān:

tasdīq (belief) → iṭāʿah (obedience)

5. She is a model of worship for all believers

Maturidi emphasises that Allah does not list her:

- lineage first,
- nor her miracle first.

He lists:

her chastity, her belief and her obedience.

This is divine commentary on what truly matters.

Contrast With the Previous Examples

Verse	Example	Lesson
10	Wives of Nūḥ & Lūṭ	Disbelief destroys, even in prophets' houses
11	Āsiyah	Faith saves, even in tyrants' palaces
12	Maryam	Purity + obedience = highest spiritual rank

Together they form a triad of divine pedagogy:

Disbelief harms → Faith saves → Purity perfects

Cross-References

- **3:42–43** — Maryam chosen above all women.
- **19:16–36** — her purity and miracle of ʿĪsā.
- **21:91** — "We breathed into her from Our Spirit."
- **23:50** — Maryam and her son as a sign.
- **4:171** — theological clarification of "Spirit."
- **3:59** — creation of ʿĪsā like Adam.

Spiritual Lesson

Maryam teaches the believer:

• **Purity is strength.**

- **Obedience is freedom.**
- **Faith is honour.**
- **Nearness to Allah is greater than every worldly protection.**
- **Sincerity elevates above every trial.**

Her life is the final note of Surah al-Taḥrīm:

A believer rises by faith even when the world collapses around them.